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THE
MARROW
OF THE ORACLES
OF GOD.

OR

*Divers Treatises, con-
taining Directions and
ser of the anighigh things
concerning a Christ that
this life.*

By N. Bifield Preacher of
Gods word at Ilfoworth in
Middlesex.

The third Edition.

LONDON
Printed for N. Bifield
ROYNTER-WALKER
Goldsmith in the Strand
1688.

THE
MARRIAGE
OF THE OF ALL
OF GOD

THE
MARRIAGE
OF THE OF ALL
OF GOD

THE
MARRIAGE
OF THE OF ALL
OF GOD

1784

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1622



TO THE
RIGHT HONO-
RABLE AND MOST
noble Ladie, the Ladie
LUCIE, Countesse
of Bedford.

MADAM,



*These ensuing
Treatises, ha-
ving receined
their birth at
seuerall times,
(being but little Ones) sought
them seuerall Guardians to pro-
tect them: being now all ioynt-
ly to go into the world together
to seeke entertainment, they
humbly present themselves vn-*

A 2

to

1004904

The Epistle

to your Honour; beseeching your generall protection, and your noble admission, to do you and your noble Familie their first ioynt-seruice, and from thence they are contented to beare their aduenture for their entertainment abroad in the world. And the rather am I emboldened thus to send them, with this petition to your Honour, because in the first conception of them in the publike Doctrine, you were pleased to conceiue so good hope of them, as to desire the profit of their seruice, as they should be fashioned and fitted thereunto. As they are mine, they are worthy of little respect; but as they haue receiued spirit and life from the heauenly word, and will of God: so they are meete to attend your most retired presence, and to be

Dedicatorie.

*be trusted with the charge of
your greatest treasure, not
doubting of your Honours no-
ble and religious respect here-
in, I desire to remaine*

Your Honours Chap-
laine in the things of
Iesus Christ, to serue
your euer,

N. Bisfield.

1870
1871
1872

THE
BEGINNING
OF THE DOCTRINE
OF CHRIST.

OR,

A Catalogue of Sinnes:
Shewing how a Christian may
finde out the evils he must
take notice of in his
Repentance.

With Rules, that shew a course,
how any Christian may be de-
liuered from the guilt and
power of all his sinnes.

By N. BIFIELD Preacher of Gods
word at Isleworth in Middlesex.

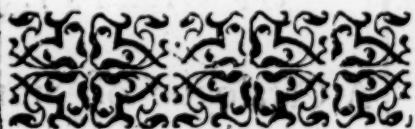
L A M. 3. 40.

Let vs search and trie our wayes, and turne a-
gain vnto the Lord.



Printed by RICHARD FIELD,
for Rafe Rounthwaite.

1622.



THE Contents of all
the sixe Treatises,
thou shalt finde in
the first Chapter of the
first Booke.





TO THE MVCH
HONORED LADIES,

the Ladie ANNE CLEERE,
and the Ladie ANNE FINCH,
and the Ladie IONE HERICKE:

*N. Bisfield wisbeth all increase of
the true grace of Christ, and the
blessed fruition of the glorie
of God in heauen.*

Worthie Ladies,



U Amentable : are
the ruines, into
which the na-
tures of men are
generally fallen
by their sinnes : which ap-
peares especially by the waies
men take in the businesse of
their soule. The most men
are cleane *out of the way to
heauen*, and walke in by-waies

A 5 of

The Epistle

of their owne, which are called in Scripture, the *wayes of the wicked*; the *wayes of their owne hearts*; *Perverse wayes*; *Darke and slipperie wayes*; *The way of iniquitie*. All meeting in that broad way that leadeth to destruction, being wholly ignorant of the way of life and peace; yea, the most of them *speake euill of the good way of God*, and persecute it. Some there are, that are so farre enlightened, as not to like the common roade way of the multitude; and after some enquirie haue found them out *wayes that seeme good in their owne eyes*; and they are wonderfully well pleased with their course, but *the issues of these wayes are death too*, as well as the former. And the more is this danger

Dedicatorie.

danger increased vpon men,
because the *way of life is but*
one, and it is a *narrow way*,
and hard to find, and may be
sought by many, and yet *not*
found. Yet this hope is left vn-
to forlorne men, that there is
a way to heauen and happi-
nesse: A *way of righteousness*
and peace, a *way of mercy and*
truth, a *way of wisdom*: A
way that men may *securely*
and safely walke in; a way, in
which Christ will *guide them*,
God the Father will *keepe*
them, and the holy Ghost
leade them by the hand, and
direct them in all the passa-
ges thereof. Onely it concer-
neth vs *to aske the way*, with
all importunitie, of God, and
to attend vnto the directions
of the word of God, and ap-
ply our hearts, and suffer our
selues

The Epistle

selues to be *disposed aright*, that *our eyes may see the saluation of God*. And in particular we must look to three things: First, that if the Lord shew vs that mercy to direct vs in the way, we must take heed that we neglect not, or despise not the care of walking in the way. Secondly, that with all diligence we auoide *going about*, and make *straight steps to our feete*. And thirdly, with all feare watch our selues, that we *fall not off with the errors of the wicked*, from the good way of God, and so our latter end be worse then our beginning.

I haue vndertaken by the assistance of God, and the directions of his blessed Word, to single out the choicest things I could find in the Scriptures,

Dedicatorie.

Scriptures, concerning *the*
entrance into this way of
God, and those *first paths*
which are called holy. The sub-
stance of these directions I
haue digested into the Trea-
tise following: which I dedi-
cate vnto your Ladiships, as
a testimony of my thankful-
nesse, for the respect you haue
shewed vnto my Ministerie,
both in your constant resort
vnto it in the weeke dayes,
while you liued in a neigh-
bour Parish; and in that two
of you are pleased to come
to liue amongst vs, and so are
become a part of my charge.
As also to manifest to the
world my obseruance of your
Ladiships, for the good re-
port you haue amongst the
godly for the grace of Iesus
Christ, and your vnfeigned
loue

The Epistle, &c.

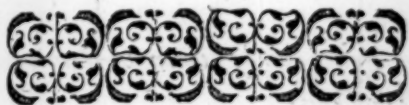
loue of the truth. Beseeching
your *Acceptation, Perusal, and*
Patronage of these, I take my
leauē, and commend your
Ladiships to the *God of mercy*
and *truth*, who guide, com-
fort, deliver, sanctifie, and pre-
serue you all vnto the day of
Iesus Christ.

Your Ladiships to be
commanded in
Christ Iesus,

N. BIFIELD.

Febr. 12. 1619.

The



The chiefeſt things con-
tained in the firſt Booke.

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THE



THE PREFACE
TO THE READER,
containing the scope of all
the six Treatises, and certaine
generall things, which by
way of Introduction be-
long vnto them all.



OR thy sake
(*Christian Rea-*
der) I haue bene
willing to pre-
pare for the
Presse fixe little

Treatises : which may informe
thee of fixe things, of the grea-
test consequence, that I know
can concerne thee in this life.
And though I haue reason to a-
buse my selfe in the acknow-
ledgement of mine owne frail-
tie and insufficiencie for these
things,

things, yet thou hast cause to awaken to the consideration of the matter, which so nearly concerneth thee: vsing the helpe of this labour, til God affoord thee better helps from more able instruments. The matter in all of them is so necessary, that I know not which of them thou mayest safely neglect.

The Contents of
this Treatise.

The first thing which any man disposing himselfe for the kingdom of God, will and ought to enquire after, is, *What he should do to be rid of those so many sinnes he hath bene and is guiltie of?* rid (I say) from the guilt and danger of them, and from the power and dominion of them. For the satisfaction of thy conscience in this most needfull question, I haue in this first Treatise gathered for thee, out of the whole Bible, a *Catalogue* of those sinnes which in our repentance God will haue with speciall notice to be confessed and auoyded. As

these finnes I haue set downe, as neare as I could, in *the expresse words of the text*, that thou mightest see the *Lord* himselfe describing thy offences : and so mightest haue no excuse or doubt to imagine, that it was but the iudgement of some men, that made such things to be thought to be finnes. By this course of surueying the whole Scriptures, I haue both found out diuers particular offences plainly *prooued* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuers things *prooued* clearly to be finnes, which were onely barely affirmed to be so in other writers. I haue likewise plainly shewed thee by *expresse Scriptures*, what course thou maiest distinctly take to be rid of thy finnes : a course that cannot faile thee, being grounded on the most euident directions,

B which

which God himselfe hath prescribed vnto thee, if thy owne slothfulnesse & procrastination, or wilfull peruerseness hinder thee not. And I doubt not, but by experience thou wilt confesse, the course is comfortable and easie, considering the great benefit and rest thou maist bring to thy conscience thereby.

2.
The contents of the
second
booke.

The second thing a man would desire to be satisfied in, (that hath bene entred into the practise of Repentance) is, *How he might come to be infallibly assured, concerning Gods fauour, and his owne saluation*; and for answer hereunto, I haue in the second Treatise gathered out of the Scriptures, *signes of Gods owne making*, by which men may try their estate, and these *such*, as both *describe wicked men*, not yet in Christ, and *such*, as describe *goodly men* that shall certainly be saued. And withall, I haue now added directions, how by the helpe

helpe of those signes men may settle their assurance, & how such as yet want those signes, may attaine them.

The third thing euery Christian ought to seeke satisfaction in, is this, *How a man that hath attained vnto the assurance of saluation, when he dies, may comfort and establisb his heart against all the miseries and distresses, which may, and will befall him in this life before his death.* And to this end I haue gathered out of the whole Scriptures those admirable consolations which may be abundantly sufficient to vphold him with much ioy in the worst estate can befall him. And this is done in the Treatise which I call the *Promises.*

The fourth question a carefull Christian, that hath thus found out the gaine of godlinesse, would aske, is this, *What he should do in the whole course of his life to glorifie God, who hath thus loued*

B 2 him,

³
The Contents of the third book.

⁴
The Contents of the fourth booke.

him, and giuen his Sonne to dye for him, and purchased such a glorious inheritance for him. And for answer hereunto, I haue likewise out of the Scripture gathered *the rules of Life*, which will shew him distinctly, how he should carrie himselfe *towards God*, and *towards men* in all parts of his life; how he should behaue himselfe *at home & abroad*, *in companie*, and *out of companie*, &c. and all this shewed him by the *expresse words* of the Scriptures.

5.
The contents of the
fift booke.

In the fift place, if a man aske himselfe what yet he wants that is necessarie for his state, he may, and ought to bethinke himselfe of this question; *What are those necessary truthes, which God hath absolutely tied him to know and beleene, without which he cannot be saued, and which are fundamentally needfull for him*: To this end I haue collected a fift Treatise, called the *Principles*: which are an
extract

extract out of all the Doctrine of religion, of such truths in euery part of religion, as a man is bound of necessitie to know. And this I haue not onely *pro-
ued* by Scripture, but shewed what *uses* he may put such know- ledge to, all the dayes of his life.

The sixt and last thing which ought to be enquired after, is, how a man thus fitted to liue the life of God; may also *be cured of the feare of death*; and to this end I haue published that Treatise of the Cure of the feare of Death, which shewes plaine and com- fortable wayes, how any Chri- stian may deliuer his heart from those feares.

I suppose that no man that rea- deth this, will conceiue, that any of these are needlesse. And as I would aduise such Christians as abound with ability and lei- sure, to furnish themselues with the labours of such worthy Di- uines,

6
The con-
tents of the
last booke.

Whom
these Trea-
tises con-
cerne.

uines, as haue written of any of these subiects: so vnto such Christians as haue not that abilitie or leysure, I commend these Treatises, both for their breuitie, and the distinct digesting of the things he would seek after; there being nothing of mine in these, but the labor of disposing them, the maine substance of them being Gods owne word, & things deuised and inuented by God himselfe. I may lawfully commend the care and study of these things vnto thee, and that with so much authoritie from the Lord, as to tell thee, that thou maist not safely be negligent in any of these, if thou consider the worth of them, or thy owne need.

*Incourage
ments to
the study
of these
things.*

If thou say, that here is prescribed a hard taske, and so many things are to be done, as may make any man afraid to meddle with directions of such variety, and number:

I answer; that in any of these Treatises the way is not made harder then is required, or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest already, that the way to heauen is a narrow and straight way, and few find it. But especially thou shouldest weigh with thy selfe the great encouragements and motives to abide the hardship and difficulties of any godly and necessarie course. Though the way to Canaan (with the Israelites) were through a solitary wildernesse, yet it should comfort thee, that it is but *a way of three dayes*, as they say, being about to get out of Egypt. God will keepe thee at worke but a little time, and therefore thou shouldest not thinke much of thy paines. And further thinke of it, that this is a course of wonderfull comfort & safety: whē a Christian followes

the evident directions of Gods word in these most weightie things, he walks safely: He is in the *good way*, the *way of life*, the *way of peace*; he is sure to *see the salvation of God*. To follow these directions soundly, is to keepe our soules All *Gods wayes* will be *mercy and truth* to vs. God will cause vs to *heare his louing kinnesse in the morning*. Our way will be full of refreshing: Gods wayes are *wayes of pleasure*, and if any man set himselfe exactly to take notice of Gods will in these things, and will be at paines to store his heart distinctly in such solid truths: it is certaine, the Lord will recompence his way vpon him, *God will not cast away the exact man, till he fill his mouth with laughter*, as it is said, *Iob. 8. 19. 20.* Sure it is, that in the study of these things lyeth the way of eternitie, and though thou think the way to be hard and narrow yet this may somewhat ease thee;

thee; it is a *plaine way*. For the *simple* may profit by it, as is auouched to be true of all the courses which God by his word so expressly required, Psal. 119. Isaiah. 25. 8. & 42. 16. Pro. 8. And besides thou hast many helps; the word of God will not only shew thee what to do, but it will beget in thee a secret power to do it, God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmitie*; and God will *send his Angels to guide thee in thy way*: *Christ will be the Way and the Life to thee*. And thou hast good company: for this is the *old way*, the way of all Gods seruants in the substance of the course.

Onely before thou set vpon any of these directions, let me giue this generall aduice to look to these few things.

First, thou must giue ouer, and forsake vngodly company; for else it is in vaine to meddle with any religious course, as these

B 5

places

Generall
directions
by way of
preparatiō

I.

places will shew thee, Psal 1. 1
2. Prou. 4. 14. 15. and 9. 6. and
23. 19. 20. and 29. 27. Psal. 26.
2. Cor. 6.

2.

Secondly, thou must *get thee into the way of good men*, provide for thy selfe, (if it be possible) the fellowship and society of godly persons, Prou. 2. 20. Isaiah 19. 23. 24. 25. For this fellowship will take away the tediousnesse of the way, and much preserve thee against giuing over; and their examples will be as patternes for thee, and by acquaintance with them thou wilt be brought into acquaintance with God himself. Isaiah. 19. 23. 24. 2. Cor. 6. 16. 17. 18. Prou. 20. 20.

3.

Thirdly, thou must remember *to pray vnto God by all meanes to direct thee, and shew thee the way* in all these things, thou must *beg away of God*, and beseech him to *remoue from thee all lying and deceitfull wayes*. Ezech. 8. 21. Psal. 119. 29. Ier. 10. 23.

Fourthly

4.

Fourthly, thou must, when thou comest to Gods directions, *lift up thy soule*, and not giue way to thy owne *carnall reason*, and the sluggishnesse of thy owne nature, or the deceitfulnesse of thy owne heart: but let the Lord see thou art willing to do any thing thou canst, Psal. 143. 8. Bring a mind desirous to *obey in all things*. By any meanes take heed, thou be not like those complained of, Iſaiah. 58, 2. that haue a great mind to know Gods wayes, and to reade all sorts of directions, as if they sought righteousness in a speciall manner of care, and yet do not follow any of the courses they so much desire to know, and seeme to commend and like. If ever thou wouldest haue thy soule to dwell at ease, choose out for thy seife those wayes which God doth teach thee, Psalme 25. 12. 13. Let the Lord know, that if he will be pleased to teach thee a sure way, thou wilt walke

Note.

walke in his paths ; and to that end, beforehand beseech him to *unite thy heart to his feare*, Psal. 86.11. Thou shouldst be of *Davids* mind, to say, *O that my wayes were directed to keepe Gods statutes*, and then thou wouldst resolve to keepe them, Psal. 119. 58.

CHAP. II.

Shewing what rules he must observe, that would be deliuered from his sinne.

The course
to be rid of
sinne.

Hitherto in generall. The first thing then to be done by that Christian that would settle himselfe in a sound course, to lay as it were the foundation of his saluation, is to practise those rules that may deliuer him from the horrible danger and distresse he is in, in respect of all the power of all the sinnes he hath hitherto committed.

Motiues.

If he consider of the dreadfull curses which he is liable vnto in respect of all his sins, he ought not to thinke it much to vndergo the hardest taske can be enioyned, to make himselfe capable of the grace of God, and pardon for so many offences. And therefore with so much the more willingnesse and vchangeablenesse of resolution, should he with much desire set vpon these rules now to be giuen, seeing they are but few in number, and such as he may performe, by the grace of God, with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearly see he hath done distinctly that which God required of him, and that, with which he is satisfied through Christ. But before he set vpon the practise of these rules, he must in iudgement be throughly resolued of three things.

First,

3. Things
he must be
resolved of
in his iudg-
ment,

1.

First, that *Iesus Christ* hath made a full and sufficient *satisfaction* for the sinnes of all men: As he became *a sacrifice for sinne*, he payed *a price* in his blood, sufficient to *redeeme vs*, *Ephes. 1. 6.* He is the *Lambe of God*, that taketh away the sinnes of the world, *Ioh. 1. 1. Pet. 1. 18. 19. Ephes. 1. 10.*

2.

Secondly, that *God* is well pleased with this satisfaction made by Christ for our sinnes, which he declared by that voice from heauen: *Mat. 3. and 17. &c.* Yea; he hath set Christ foorth in the view of all men, as the *propitiation for their sinnes*, *Rom. 3. 25.* and hath sent vs the word of *reconciliation*, and beseecheth vs by the word, *to be reconciled*, *2. Cor. 5. 19.*

3.

Thirdly, that *thou* mayest at-
taine vnto this redemption by
Christ, if thou wilt practise those
things which are required of
thee: and this thou mayest be
assured of, both because Christ

is said to take away the finnes of the world, and because God offers this reconciliation in the Gospel to every creature, and exempts none; and because the Apostle saith, *If any man sinne*, he may haue *An aduocate with the Father*, euen *Iesus Christ the righteous*; and besides, thou feelest the Spirit of God knocking at the doore of thy heart, and would come in, *Iohn. 1. Marke 16. 1. Ioh. 2.*

When thou hast thus prepared thy selfe by these three resolutions, then if thou do these foure things following, thou mayest be sure to be cleerly rid of all danger that can any way befall thee for thy finnes past, though they were neuer so many or great.

The first rule concernes the examination of thy selfe, and it is this: thou must make thee a Catalogue of all the sins thou canst discern by thy selfe, and be sure thou

If we do 4. things we are rid of the danger of all sins past.

I.
Make a Catalogue of thy sins.

thou do this seriously and effectually ; and for this purpose retire thy selfe into some secret place, and set thy selfe in Gods presence ; and then call to mind all the finnes thou canst remember by thy self particularly, write them downe as they come to thy mind ; aske thy self this question: *What haue I done all the dayes of my life, which if I were now to die, would feare me if they were not forgiven?* Take the answer to this question, as thy finnes come to thy mind, till thou canst remember no more, so as thou couldst in the sinceritie of thy heart say, that thou dealest plainly before the Lord, and doest not hide any fault ; and out of the liking thou hast to any sinne, doest not forbear to set it downe.

Trouble not thy head with the thoughts of any other thing, till this be done : and thou needest not care for *order* or *phrase* in setting it downe, but do it in such

words

words as thou hast to utter it in, and be sure to spare none of thy *speciall knowne finnes*, but let the Lord see, *that thou art as willing to indite thy selfe for them in his presence, as thou art willing he should forgieue them.* When thou hast in this maner taken a particular notice of thy finnes, then looke vpon the Catalogue following, and examine thy selfe distinctly by it. For this Catalogue wil be like a *Looking-glasse* from all parts of Gods Law, to shew thee thy offences. And so thou mayest obserue what faults thou couldest not find or remember by thy priuate examination, and withall see in what phrase or order to digest thy sins. Let not thy thoughts trouble thee, but chearefully endure this triall of thy selfe; and take heed thou do it not cursorily, but take time enough, and so thou mayest, if thou wilt onely take one of the Chapters, or two of them, as they lie

How our
sins are in-
numerable

lie in the *Catalogue*, and no more in a day, til thou come to the end of the *Catalogue*: neither needst thou to trouble thy selfe about such finnes as thou doest not cleerely see that thou art guiltie of, but take onely such as thou art most sure thou hast offended in. It is enough in the practise of Repentance, to take particular notice of hnowne and apparent euils: a generall acknowledgement will serue for the rest. If thou thinke thy finnes be innumerable, and so cannot be gathered into a *Catalogue*, vnderstand, that the *acts of sinne* are innumerable, but *not the kinds of sinne*. There is no sinne, but it is condemned in the Scripture: and if there were as many finnes as there be lines in the Scripture, yet they might be numbred; and therefore that speech of *Dauid*, that his finnes were innumerable must be vnderstood of the *acts of sinne*; for he might in one sin be

be guiltie of innumerable acts: as if it were a sinne in thought, it might be cōmitted oftener then can be *by vs* numbred. But in repentance, it is enough to humble our selues for the seuerall *kindes* of sins we haue bene guiltie of, which will not be so many, but they may be easily numbred. The seuerall acts of the same sinne serue but as a generall aggrauation of the offence. Onely in this examination look to two things: The one, that thou beseech God by prayer, to shew thee the sins are most displeasing vnto him. The other is, that thou take heed thou leaue not out any speciall knowne sins; because else, those finnes so spared, may buffet thee a long time after thou hast finished this course: and besides, they may get head and preuaile against thee in practise, if by this course they be not brought vnder.

Now that thou oughtest thus
se-

Looke to
2. things.

The proof.

seriously to examine and call to mind thy sinnes, and that this is one of the things God requireth of thee to be distinctly done, these places of Scripture do evidently proue, and withall shew, that God doth take even this beginning of thy repentance well, *Lamen. 3. 40. Psal. 44. Ezech. 16. 43. 61. & 20. 43. & 36. 31. Ier. 8. 6. 1. Cor. 11. Gal. 6. 3. Ioh. 11. 13.* While thou art doing this, thou shalt do well to do no other exercise of Religion at that time, but onely to attend this.

2
Secondly,
thou must
confesse
thy sinnes
particular-
ly in the
best words
thou canst

Note.

The second thing that God requireth of thee distinctly to be done, is *the confession* of those sins thus gathered into the Catalogue; and for the performance of this dutie, set some time apart, and present thy selfe before the *Lord*: and if thy memorie will not carrie all the particulars of thy offences, take with thee the written enditement, and as *Hezekiah* did with his letter, spread thy
Cata-

Catalogue before the *Lord*, and then *take vnto thee words* in the best manner thou canst, to *iudge thy selfe* for those offences. Let the *Lord* know, that it is thy hearts desire to *pleade guiltie* to each of those sins, and in speciall, vrge against thy selfe those sins wherein thou hast more especially offended. Be not ouer carefull for words; the *Lord* requireth thee but to do it in the best words thou canst; onely let thy words be the true voice of thy heart, and thou mayest be sure the *Lord* vnderstandeth the meaning of thy heart. Let no objection driue thee off from the practice hereof, but do it so, as thy owne conscience may witness with thee, that thou hast done it in the best manner thou canst. Now that this is a dutie necessarily required, these Scriptures plainly shew, *Hos. 14. 3. 4. Prou. 28. 13. Leuit. 16. 21. & 26. 40. 41. Iob. 33. 27. 28. Psal. 32. 5. Ier.*

The proofs

Ier. 3. 12. 13. Math. 3. 6. Act. 19. 18. Dan. 9. Neh. 9. 2. Rom. 10. 10. 1. Cor. 11. 1. Ioh. 1. 7. 9. This is the second dutie.

3
Thirdly,
thou must
seek godly
sorrow, and
not giue
ouer, till
thou feele
thy heart
melt with-
in thee.

How it
may be at-
tained.

The third thing thou must labour for distinctly, is, to conceiue true *mourning* and *sorrow* for these sinnes thus confessed. This is that *sacrifice* is so well pleasing to God, and this is euery where in Scripture expressely required, and the promises fastned (diuers of them) vpon this condition, as these places manifestly shew, *Math. 5. 5. Iam. 4. 9. Ioel. 2. 12. 13. Zach. 12. 12. Isai. 1. 16. Psal. 31. 17. Isai. 61. 1. 2. 3. Ierem. 54. Ier. 31. 18. 19.* Now that thou mayst attaine vnto softnesse of heart, I aduise thee to take this course: Resolue with thy selfe to set some time apart, at least once euery day for this businesse; and when thou doest stand before rhe Lord with thy former mournfull inditement, and while thou striuest to iudge thy

thy selfe, and to keepe an affise
vpon thy owne soule, beg of God
to giue thee that *soft heart be
promised*, *Ezech. 36. 26.* beg it
(I say) of God, but let thy prayers
be without limitation for the
time. If the Lord heare thee not
the first time, yet pray for it the
next time againe, and so the third
day, and so still, till the Lord do
heare thee, and make thee feele
thy heart to melt, and (if it may
be) teares to trickle downe thy
cheekes before the Lord; yea,
put on this resolution, that thou
wilt neuer stand before the Lord
for any request while this course
lasts, but thou wilt remember
this petition, to beseech him to
giue thee secret sorrow and sen-
sibly for thy finnes. It may be,
the Lord will heare thee *at the
first*, or in the beginning, while
thou art *preparing thy selfe to
speake vnto him*, or while thou
callest vpon him at the first or se-
cond time; but yet if he do not,
persist

persist thou, thy suite is iust; and importunitie will overcome the Lord: and this very desire to sorrow being resolute, is a degree of true godly sorrow. But yet, that thou maist be sure of it, giue not ouer, till the Lord heare the letter of thy desire, if it may be. And withall strue against the perplexities of an *vnquiet heart*; feare not, but at time of the day which thou setst apart for religious duties, be as earnest as thou canst, and when that is done, go chearfully about the works of thy calling. Hang not downe thy head like a bulrush, as if thou must do nothing else but sigh and bemoane thy selfe, and shew a troubled mind in all things: Euen the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the vse of this Catalogue is not for euer, nor do I requite this special mourning all the dayes of thy life,

live, but in this case of first repentance, by which the body of sin may be remoued. Therefore thou oughtest so long to vse the Catalogue of thy confessions of finnes, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then addresse thy selfe to the fourth rule.

The fourth rule concernes *the application of the Promises*, especially the promises of two sorts. First, such as shew that God hath giuen *Iesus Christ to make satisfaction* for the finnes of men: and then in speciall, such promises as shew, that through the merits of Christ, he that hath thus confessed and felt sorrow for his sin, shall be receiued to saueur. Now for this purpose, thou must get thee a distinct Catalogue of promises made to such as confesse their finnes with sorrow and mourning, and in them thou

C

shalt

4.

Fourthly, thou must then lay hold vpon the Promises distinctly.

2. Sorts of promises.

How this may be done.

Note.

I.
A taste of
the particu-
lar happi-

shalt see most plainly vnto how much riches and treasure this entrance vnto godlinesse hath brought thee. For the condition of the Promises being alreadie formed in thee by this grace of God, thou maist safely assure thy soule of so much fauour from God *in particular*, as is *expressely contained in those Promises*. Marke it, thou as yet dar'st not claime all the prerogatiues or good things contained in any Promises in Scripture, yet thou maist safely lay vp as treasure, so much as the Promises that concerne confession and godly sorrow do assure and estate vpon thee; and so thou shalt find that thou hast right *in Christ* alreadie for great and rich fauours, and maist shew Gods expresse word to warrant thy claime; as for example, God hath assured thee;

First, that thou shalt not be damned, thou maist rest vpon it, these be plaine Scriptures, 1. Cor.

11.31,32. Iob.32.27,28.

Secondly, that God will haue mercy vpon thee, and loue thee freely, and take away his anger from thee, Prou.28.13. Ioel.2.12,13. Hof.14.3,4. Ierem.31.18,19,20.

Thirdly, that all thy finnes are forgiuen thee, 1. Ioh.1.7,9. Zach.12.10. and so forward to the 2. verse of the 13. chapter.

Fourthly, that God is at peace, and reconciled, and that thou hast a free right vnto his word, and shalt find his presence in his word, Isaiah 57.15,16,17,18.

Fiftly, that God will now henceforth heale the nature of thy sinfulness, Hof.14.3,4.

I do but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at least study them soundly to vnderstand them. And

nes of such
as haue
gone thus
farre.

2.

3.

4.

5.

for thy ease I haue set downe the chiefe places of Scripture as they lie in order.

Leuit. 26. 41, 42, 44.

2. Kings. 22. 19, 20.

Iob 33. 27, 28.

Psal 32. 5. and 51. 17.

Prou. 28. 13.

Isaiah. 57. 15, 16, 17, 18. and

61. 1. 2. 3.

Ierem. 31. 18, 19, 20.

Zach. 12. 10. and so forward to the second verse of Chap.

13.

Hos. 14. 3, 4, 5, 6.

Math. 5. 6.

1. Cor. 11. 31, 32.

Iam. 4. 9.

How these
promises
are to be
vsed.

Now when thou hast written out these Promises, and dost vnderstand the meaning of them, then carrie them into Gods presence, as thou diddest the Catalogue of sinnes, and now beseech God, for Iesus Christs sake, to incline thy heart to beleeue these promises of Grace; and to
this

this end pray vnto God from
time to time, till the Lord be
pleased to let thee feele life in
the Promises, or a cleere per-
swasion; and withall, beseech
God by the Spirit of Promise
from heauen, to seale vp thy in-
terest herein; and if thou feele the
ioyes of the holy Ghost fall vpon
thee in any of these Promises, O
happie man that euer thou wast
borne to such a rich estate. I say
the same of this sensible life in
the promises, that I did before of
godly sorrow. It may be, the
Lord will heare thee at the first;
if not, persist thou to beg this
grace till thou obtainest it. Thou
seest, forgiuenesse of all thy sins
which thou hast confessed is
promised thee, vrge the Lord
with most humble deprecation
to heare thee for the pardon and
forgiuenesse of them, for the me-
diation sake of Iesus Christ and
his merits, that sits at his right
hand, to make request for poore

sinners that seeke mercy. Now when thou hast felt the Promises to be any of them *spirit and life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterward do, the Treatises following will shew thee; but for thy more cleere satisfaction, I will answer a question.

Quest. Thou wilt say, I could take comfort in this course, having done these things, but that I doubt whether my confession or sorrow be right, or no. For I find, that wicked men in Scripture haue confessed their sinnes, and mourned too.

Answ. Thou maist evidently trie thy confession and sorrow, by these signes of difference.

First, wicked men haue confessed their sinnes, and sorrowed, but both were *compelled*, whereas thine is voluntarily, and so a *free-will*

How we
may know
whether
our confession
be
right.
I.

will offering.

Secondly, *Caine* and *Iudas* confessed sinne, but it was *not all sorts of finnes*; but onely the capitall crimes knowne by them, by which they had shamed and vndone themselves.

Thirdly, the sorrowes of wicked men were *more for the punishment*; then for the sinne; nor did they sorrow for *all sorts of finnes*, but for the finnes before described.

Fourthly, their confession and sorrowes were *not ioyned with an vnfeigned desire to forsake sinne*; whereas this is an infallible signe of true repentance, when a man can as *heartily desire that he might neuer commit sinne*, as heartily (I say) desire it, as he would that God should neuer impute it. When a man can say before the Lord, that there is no sinne, but he doth as vnfeignedly desire God to giue him strength to leaue it and forsake it, as he doth desire

2.

3.

4.

Note this well.

that God should forgiue him, and not plague him for it: I say this is such a signe, as was neuer found in a wicked man in any age of the world.

5.

Fifthly, the confession and sorrowes of the wicked were not ioyned with any perswasion of Gods goodnesse, or any constant desire to find mercy with God in *Iesus Christ*.

Thus haue I shewed thee the directions, which concerne this first and most weighty businesse that can concerne thee.

This direction con-
cernes 3.
sorts of
men.

There are three sorts of men whom this direction concernes. First, such as neuer repented. Secondly, such as though they haue repented, yet haue not the comfort and assurance of their repentance, who by following these directions, may make all out of doubt. Thirdly, such as after calling fall into grosse sinnes: These haue need to recouer themselves by the helpe of these

di-

directions. The Catalogue following may serue for other vses, besides this of a mans practise in his repentance at his first conuersion, or after apostacie: For

Other vses
of the Ca-
talogue.

1. As in a small Map, a man may here see the sorts of sinne, and so may get knowledge quickly, what euils to auoide, which hitherto he hath not taken notice of.

2. It may serue before the Communion, for such as would make a generall survey of their finnes, in discharge of that *examination* which the Apostle mentioneth, 1. Corinth. 11. For howsoeuer this large Catalogue be not of necessitie requisite to that examination, yet vnto such as haue leisure and fitnesse, it is profitable for their more abundant satisfaction.

To conclude, if any man that reades these presents and is guiltie to himselfe, that he hath hitherto taken no sound course a-

The misery
of such as
will not be
advised to
take a sound
course a-
bout their
finnes.

bout his finnes, and yet will not be perswaded to practise these directions: let him consider, that so long as his finnes be vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the finnes he euer committed, still cleaves vnto him; so as he may iustly with the Leper cry, *Vncleane, vncleane*: yea all his finnes are *written, as it were with a pen of iron* in Gods booke of remembrance, and that he is a meere *stranger from all Gods promises*; and *liues without God, and without Christ in the world*. and that all he doth, euen his *best works are abominable to God*, and that *seas of wrath hang ouer his head*, and *unspeakable woe will be to him in the appearing of Iesus Christ*, if he preuent it not by sound and speedy repentance.

CHAP. III.

The diuision of Sinnes, and the Catalogue of finnes against the whole Law.

ALl the finnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Either *finnes against the whole Law*, that is, such as may be committed against any of the Commandements.

Or *finnes against the first table of the Law.*

Or *finnes against the second table of the Law.*

Or *finnes against the Gospell.*

The first sort of finnes, are sins against the whole Law, and thus he sinneth that is concerned in sin, Psal. 51.5.

That allos not the good he doth, Rom. 7.15.

That doth the euill he hares, vers. 3.15.

That

1.

2.

3.

4.

The first sort of sin.

Originall sinne.

That hath not goodnesse dwelling in him, ver. 18.

That doth not the good he would, ver. 19.

That hath euill present, when he would do good, ver. 21.

That hath a law in his members, rebelling against the law of his mind, ver. 23.

Ignorance

That hath not knowledge to do good, Ier. 4. 22. Hosea, 4. 6. Isaiah, 1. 3.

This is aggrauated,

1. If thou refuse knowledge, and wilt not vnderstand, Iob. 21.

14 Psal. 36. 4.

2. If thou walke not in the light, whilest thou hast the light, Ioh. 12.

3. If thou hate him that instructeth thee, Amos 3. 10.

4. If thou detain the truth for the loue thou bearest to wickednesse, Rom. 1. 18.

5. That will not vnderstand, though the foundations of the earth be moued, Psal. 82. 5.

That

That hath present occasion to do good, and yet puts it off, though but till the morrow, Prou. 3.28.

Procrastination.

That seeketh his owne glorie, Prou. 25.27.

Vainglory

That boasteth of a false gift, Prou. 25.14.

That praiseth himselfe, Prou. 27.2.

That is pure in his owne eyes, being not washed from his filthinesse, Prou. 30.12.

That causeth others to go astray, especially the righteous, Prou. 28.10.

That calls euill good or good euill; or puts light for darknesse, or darknesse for light; or that puts bitter for sweete, or sweete for bitter, Isai. 3.20.

That changeth the ordinances, or addeth to Gods word, or diminisheth ought from it, Isai. 24.5. Deut. 4.2 Prou. 30.6.

That protects or defends others in sinne, Ier. 44.15.

That

Securitie.

That sits still, and is at rest in sinne, Zach. 1. 11. And considers not that God remembers his wickednesse, Hos. 7. 2. and is without feare of Gods iudgements, Prou. 28. 14. 1. Thessal. 5. 6. 7.

Incorrigi-
blenelle.

That receiueth not correction, but proudly hardeneth his heart, and is wilfull in euill, Ier. 5. 23. Ezech. 7. 10. Heb. 3. 15. 16.

Carnall
feares.

That feares reproach for wel-doing, Isai. 51. 7. or feares the displeasure of God for breaking mans traditions, Math. 15. 2. 9. or in things indifferent, makes conscience of sinne, where there is no sinne, Rom. 14.

Hypocrisie

That doth his worke to be seene of men, Math. 6. and. 23.

That hath the forme of godlinesse, but denieth the power of it, 2. Tim. 3. 5.

Selfeloue.

That is a louer of himselfe, 2. Tim. 3. 3.

Luke-
warmnesse

That is neither hote nor cold, Reu. 3. 15.

That

That doth not good with a ioyfull heart, Deut. 28. 47.

Vacheerfulnesse.

That esteemes the way of the multritude, Exod. 22. 2.

Inconsideration.

That is not circumspect, but foolish and rash, and rusheth vpon things without knowledge or counsell, or consideration of opportunities, circumstances, meanes, or end, Ephes. 5. 15. Pro. 15. 22. Ier. 8. 6.

That is childish or vnconstant, Ephes 4. 14. as he is,

Inconstancie.

1. That is carried about with euery wind of doctrine.

2. That hath a diuided heart, Hos. 10 2.

3. That is mutable in his affection to godlinesse, Gal. 4.

4. That falleth away from the truth, or goeth backe, Ier. 15. 6. Hos. 6. 4. Isai. 1. 4.

Hitherto of the sinnes against the whole Law.

CHAP. IIII.

*The diuision of the sinnes against
the first Table: and the sorts
of sinnes against Gods
nature.*

THe sinnes against God, forbidden in the first Table of the Law are of foure sorts.

1. Some against his nature.
2. Some against the meanes of his worship.
3. Some against the manner of his worship.
4. Some against the time of his worship.

For the first, the sinnes against the nature of God, are of two sorts.

1. Some more vnusuall and personall.
2. Some more vsuall and naturall.

The more vnusuall sinnes are such, as are not found amongst Christians,

Christians, except it be in such persons onely, as are most monstrously visible, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the service of the Diuell.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a map to say, he is God, or to exalt himselfe aboue all that is called God.

6. *Heresie*, to hold, after conviction, errors against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to haue thus touched these sins.

The more vsuall sins, and such as are found in the most men by nature, are such as these.

That naturall *Atheisme*, of which he is guiltie,

1. That

1.
Naturall
Atheisme.

1. That customarily spends his time without God in the world, Ephes. 2. 12.

2. That conceives Atheisticall thoughts; and of such thoughts he is guiltie,

That hath inward reasonings, whether there be a God, to which his heart inclineth, Psal. 14. 1.

That saith or thinketh, God will neither do good nor euill, or that he neither seeth or regardeth, Isai. 29. 15, 16. Zeph. 1. 12. Ezech. 9. 9. Job. 22. 13.

That saith or thinketh, there is no profite in seruing the Almighty, Job. 21. 14. & 22. 17.

That in affliction saith or thinketh, it is impossible to be deliuered, 2. King. 7. 2.

That hath inward boylings about such things as God sheweth not the reason of, Job. 33. 13.

That conceives rebellious thoughts about the decrees or prouidence of God, Rom 9.

Thus

Thus of naturall *Atheisme*.

The second sinne is *Epicurisme*,
which is shewed,

By fulnesse of bread and idleness, Ezech. 16. 49. Phil. 3. 18.

By liuing in pleasure, Eccclus. 11. 9. Iames. 5. 5.

By vanitie and strangenesse of apparell, Isai. 3. Zeph. 1.

The third sinne, is the defect of those graces, by which we should cleaue vnto God; and that also when we want that life of them should be in vs; such are the defects of the warmth of the knowledge, loue, and feare of God, and of our ioying and trusting in God, Psal. 36. 1. Zeph. 3. 2. Prou. 30. 1, 2. Rom. 7. These defects are the worse, by reason of our impotencie and extreme indisposition to seeke to mend those things. And therefore it is an aggrauation of any of these defects, that men do not stirre vp themselves to take bold of God, Isa. 64. 7.

Fourthly,

2.
Epicurism.

3.
Defects.

4.
Misplacing
of our af-
fections.

Fourthly, the misplacing of our affections, in setting them vpon earthly things, employing our confidence, feare, ioy, or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, Ier. 17.5. Isai. 51.7. 1.Ioh.2.15. Math.6.

5.
+ Sorts of
pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, Isai. 10.12. and 16.6.

By fearlesnesse of a fall in prosperitie, and that boasting hopefulnessse in a broken estate, Psal. 30.6. Isai. 9.10. Obad. 3.

2. The pride of life, which hath in it the secret lifting vp of the heart, and glorying in friends, money, meanes, houses, riches, beautie, or the like, 1.Ioh.2.17. 2.Kings 20.3. with 2.Chron. 32.25.

3. The pride of gifts, exprest,
By

By great thoughts of our selues, being wise in our selues, Rom. 12. 16.

By fretting with enuie at the gifts and respects of others, Num. 12. 2, 8, 9.

By being ouer-confident of our owne innocencie, Iob. 34. 5, 6.

By desire to prie into the secret things of God, being not content with things reuealed, Deut. 29. vlt. Rom. 12. 3.

4. Pride in sinning, and so he is guiltie,

That dares commit great evils against his knowledge.

That seemes wise in maintaining sinne, Prou. 3. 7. Psal. 52. 7.

That hardens his heart against repentance, 1. Sam. 15. 22, 23. Numb. 15. 30, 31. Ierem. 16. 12. Iob. 34. 37.

That finnes with affectation, that glories in it, as he that takes a pride in drunkennesse, Isai. 28. 1, 3.

That

6.
How many
wayes men
sin against
Gods mer-
cie.

That frets because he is crost
in sinne, Prou. 19.3. And thus of
Pride.

The sixt sinne is the neglect
of Gods mercie: and this is the
more grievous offence, because
mercie is the most eminent attri-
bute of God. For the sins of this
kind, worlds of men are damned
in hell, Ioh. 3. 19.

And against Gods mercie he
offends,

That askes wherein God hath
loued him, Mal. 1. 2.

That abuseth Gods blessings,
Hos. 10. 1. & 11. 3, 4.

That obserues not the mercie
of God in his prouidence, Hos.
2. 8.

That in aduersitie saith, God
cares not for him, or hath passed
ouer his iudgements, or hath for-
saken him, Isai. 40. 28. and 49.
14.

That enquireth not after God,
Zeph. 1. 6.

That beleeueth not Gods pro-
mises,

mises, through neglect or despair.

That bleſſeth his heart againſt Gods threatnings, Deut. 29. 19.

That forſakes his owne mercie, by truſting to lying vanities, Ionah 2. 8.

That ſcoffes at the ſignes of Gods mercie, Iſai 7. 12, 13.

That ſacrificeth to his owne net, aſcribing the praiſe to himſelfe, Heb. 1. 16.

That ſeekes not to God in his diſtreſſe, 2. Chron. 16. 12.

That ſayes, God cannot deliuer, 2. Kings 6. 33. and 7. 2.

That answers not when God calls, Iſai. 50. 2.

That limits God, Pſal. 78.

That hath a ſpirit of bitterneſſe through diſcontent, Hoſe. 12. 14.

That diſhonours God by his euill life, Rom. 2. 24.

Thus of the ſins againſt Gods mercie.

The ſeuenth ſinne is reſorting
to

to witches, Isai. 8. 19, 20. Leuit. 20. 6. Deut. 18. 4.

8. Eightly, he offends, that disregards Gods workes, Isai. 5. 12.

9. Ninthly, that lies against God, hauing professed to haue God to be his God, Isai. 19. 13. And so he doth,

That opposeth the truth, and objects against it.

That performes not what he promised in his sicknesse, or aduersitie, or at the Sacraments.

That falles away from the truth.

10.
Offences
against the
feare of
God.

Tenthly, that feares not God, or not in a right maner: and so he sinneth,

That feares God onely for reward. Iob. 1. 9.

That feareth God onely because of punishment, Hos. 3. 5.

That is not afraid of Gods presence, or threatnings, Psal. 36. 1, 2. Isai. 66. 1. Ierem. 6. 10.

That

That comforts not men in misery, Iob. 6. 14.

That meddles with changers, or the seditious, Prou. 24. 21.

That in matter of sinne is wise in his owne eyes, and will not depart from iniquitie, Prou. 3. 7.

* That sinnes, becaule God doth forbear to punish, Eccles. 8. 13. Psal. 50. 19.

That feares the signes of heauen, Ierem. 10. 2.

That finds any hardnesse of heart against Gods feare, Isaiah 63. 17.

Thus of the sinnes against the feare of God.

Eleuenthly, that trusts not in God, and so he offends,

That asketh not counsell of God, Isaiah 31. 1. & 30. 1, 2. but useth carnall helps.

That saith, there is no hope, Ierem. 2. 23.

That trusts in man, and makes flesh his arme. Ier. 17. 5.

That puts his confidence in his
D wealth,

11.
Offences
against the
trust in
God.

wealth, Prou. 10. 15. Iob. 31. 24.

That leanes to his owne vnderstanding Prou. 3. 5.

That drawes not neare vnto God in aduersitie, Zeph. 3. 2.

That impatiently desireth death, Iob 7. 15.

Thus of the sins against trust in God.

12.

Twelfthly, that neglects communion with the godly: he hath not God for his God, that is not ioyned to Gods people: and this is aggrauated against him,

That in contempt of godlinesse, goeth in the companie of the wicked, Iob 34. 8, 9.

That reproacheth Gods people, Psal. 74. 10, 18. Isaiah 57. 3, 4.

That accounts the godly as signes and wonders, Isaiah 8. 18.

That reioyceth in their disgraces, Ezech. 25. 6.

That forsakes their fellowship, either through carelesnesse and apostacie, Hebr. 10. 25. or through schisme, Isaiah 95. 2, 5.

That

That for malice persecutes them, or casts them out of the Church, *Isaiah 66. 5.*

And thus of the sinnes against the nature of God.

CHAP. V.

*Shewing how men offend against
the meanes of Gods
worship.*

THE sins against the meanes of Gods worship follow, and these are of three sorts.

1. Not worshipping.

2. Will-worshipping.

3. Idoll-worshipping.

For the first, he offends in generall,

That worships not God; *Zach. 14. 17.*

That calls not vpon the name of the Lord, *Psal. 14. 4. Isaiah 64. 7.*

That comes not to the Church, *2. Chron. 29. 6, 7.*

I. Not worshipping.

That prays not in his family,
Ier. 10. 25.

That receiuerh not the Preachers of the Gospell, Matth. 10. 14.

The ag-
grauations

The aggrauations are, when a man is so far from worshipping aright,

That he offers the blind and the lame for the maintenance of Gods seruice, Mal. 1. 8, 14.

That he deuoures things sanctified, that should be employed for the furtherance of Gods seruice, Prou. 20. 25.

That forbids Gods faithfull Ministers to preach in the name of Christ, Acts 4. 1. Thes. 2. 16.

That dissuades men from Gods worship, vpon pretence, that it is either polluted, Malac. 1. 7. 12, 13. or vaine, Mal. 3. 15.

That is wayward, or neuer pleased with all, or any part of Gods worship, or the meanes thereof, Matth. 11. 1.

Thus of finnes of irreligiousnesse,

nesse, or not worshipping.

Will-worship followes, and so he offends,

2. Will-worshipping.

1. That deuifeth any thing of himselfe, to the intent to serue God by it, Num. 15. 38, 39.

2. That serues God for custome, or after the old manner, making the example of fathers, or forefathers the rule of his seruice. 2. King. 17. 34. Ierem. 9. 13, 14. Amos 2. 4. 1. Pet. 1. 18.

3. That feares God after the precepts of men, Elay 29. 13.

4. That being not a Minister, doth the worke of a Minister, vpon pretence of necessity or deuotion. 2. Chron. 26. 16.

5. That vrgeth the lesser things of the Law, and neglects the greater, Matth. 23. 23.

The aggrauations are,

To vrge mens traditions with opinion of necessitie, and with neglect of Gods Law, Math. 15.

The aggrauations

2, 3, 9.

To desire to be taught vaine

D 2 things,

things, *Isaiah 30.9, 10, 11.*

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship, *2. Kings 17.34. Deut. 12.4, 13. Ezech. 11. 12.*

3. Idoll-worshiping.

Idoll-worship followes, and so men offend either 1. inwardly, or 2. outwardly.

Inwardly he offends, that conceiues of God in the likenesse of any thing created, and manifests his offence, if he direct his worship to that likenesse. *Comman. 2. Acts 17. 19. 1. Ioh. 2. 23.*

Outwardly he offends,

That makes an image to resemble God by it, *Deut. 4. 12, 15. Esay. 40. 18.*

That vsith any gesture of loue and reuerence vnto such images, by whom soeuer made, *Hos. 13. 2.*

That mentions the names of Idols, either by way of swearing, or apologie, *Exod. 23. 13.*

That is present at the idolatrous feasts,

feasts, and therefore he much more offends that is present at the seruice of the Idoll; 1. Cor. 10. 21, 22, Exod. 34. 15. Psalme 116. 8.

That worshippeth the Image, or God in the Image, Commandement 2. Exod. 32. Hosh. 2. 16.

Thus of the sinnes against the meanes of Gods worship.

CHAP. VI.

*Shewing how many waies men sinne
against the holy meanes of
Gods worship.*

THe sinnes against the manner of Gods worship follow.

And because it were tedious to reckon vp the seuerall sinnes against each part of Gods worship, because in diuers things the same offences may be committed against any one of the parts of God seruice: Therefore I

Sins in any
part of
Gods wor-
ship.

will briefly touch the generall waies of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most vsuall and ordinary.

It is an offence in any seruice due to God, to serue him

Hypocritically; in shew and not in deed, *Isaiah 29.13.*

Without repentance: to bring the loue of any sinne to any part of his seruice, *Esay 1.*

Without delight and willingnesse *Iosh. 24.15.*

Without constancie: to serue him but by fits, *Hosea 6.*

Without consideration, or reuerence, *Eccl. 5.*

Thus in generall.

In particular,

1.
Sinnes in
hearing.

1. He offends in hearing the Word,

That is vnteachable, *Esay 28. 9, 10, 11.*

That hath Idols in his heart
through

through lust, or malice, or couetousnesse, Ezechiel 14.7. Iames L.18.

That heares without attention, and comes for customes sake, Eccl.5.1. Ezech.33.31,32.

That is not a doer of the word, Matth.7.26.

2. He offends in Prayer,

That prayes not at all times, or with pe seuerance in prayer, Job 27.10. Luke 18.1.

That prayes without vnderstanding, or power of the Spirit, 1.Cor.14.15.

That delights not in the Almighty, Job 32.26.

That regards wickednesse in his heart, Psal.66.18. Pso.21.27. Isaiah 1.15,16.

That doubts and wauers, or is discontented vpon false surmises, that God heareth him not, Iam. 1.5,6. Mal.2.13.

3. He offends in the Sacrament of the Lords Supper,

That discernes not the Lords body,

2.

Sinnes in prayer.

3.

Sinnes about the Sacrament of the Lords Supper.

body, 1. Cor. 11.

That examines not himselfe before he eates of that bread, & drinckes of that cup, refusing to iudge himselfe for knowne offences, 1. Cor. 11.

That beleeueth not the operation of God, Col. 3. 12.

That reconciles not himselfe to such as he hath offended by trespassing against them, Mat. 5.

That despiseth the Church & people of God, 1. Cor. 11.

4
About
swearing.

4. He offendeth in swearing, That sweares by that which is no God, Ierem. 5.

That sweares in common talke, and feares not an oath, Ieremie 23. 10. Matth. 5. 34. Eccles. 9. 2.

That sweares falsely, Zach. 5. 2.

That loues false oathes, Zach. 8. 17.

CHAP. VII

*Which shewes how men offend in
breaking the Sabbath.*

Hitherto of the sinnes against
he meanes and manner of
Gods worshipping; the time of Gods
worship followes, which is prin-
cipally the Sabbath.

Now sinnes against the Sab-
bath are either more secretly, or
more openly.

More secretly he offendeth,

That remembers not the Sab-
bath day before it comes, to vn-
load his heart of worldly cares
and businesse, Com. 4.

That longs to haue the Sab-
bath ouer past, Amos 8. 5.

That spends the day in idlenesse.

That flourisheth not accor-
ding to the blessings of God, in
respect of the meanes on the
Sabbath day, Psal. 92. the title,
with verse, 13, 14.

More se-
cret offendeth
against
the Sab-
bath.

That

That honours not the Sabbath
with delight to do Gods worke
on that day. Esay 58.13.

That is vnwilling to be infor-
med concerning the authoritie
and seruice of the Sabbath. This
is to hide his eyes from the Sab-
bath, as the phrased is, Ezech. 22.
26.

The open
breaches.

More openly he offends,

That omits publike or priuate
duties, or comes in too late, or
goes out too soone, Ezech: 46.
10. Psal. 92. the title with verse 2.
Leuit. 13. 3.

That doth any manner of
worke on that day, Exod. 20. 10,
11. & 31. 15.

And thus he offends,

That sels wares, Nehe. 10. 31.
& 13. 15, 20.

That carries burthens, Nehe.
13. 15, 19. Iere. 17. 20.

That trauels abroad, Exodus
16. 24.

Yea, he offends,

That works in haruest on that
day,

day, Exod. 34. 22. Nehem. 13. 15.

That workes, vpon pretence
it is a light worke, Exodus 16.
27, 28. and 35. 2, 3. Num. 15. 32.
Matth. 12. 1. &c.

Note.

That employes his cattell or
seruants, though he worke not
himselfe, Exod. 23. 2.

That findes his pleasures, that
is, that vseth recreations, Isaiah
58. 13.

That speakes his owne words,
Isai. 58. 13.

That hauing power, reformes
not the abuses of others against
the Sabbath, Nehem. 13. Jer. 17.

The aggrauation is, to do a-
ny of these things presumptu-
ously.

CHAP.

CHAP. VIII.

*The division of the sinnes against the
second Table; and how men offend
in the Family, Church, or
Common-wealth.*

Hitherto of sinnes against
God.

The sinnes against man, are to
be considered, either more spe-
cially, or more generally.

More specially we offend a-
gainst others, in respect of that
relation wherein we stand as su-
perious or inferious to them;
and so men offend,

The sins.

1. In the Family.
2. In the common-wealth.
3. In the Church.

In the Family,

1.
Of wines.

1. The wife offends,
That is not subiect to her hus-
band, or not in euery thing, Eph.
5. 22, 24. Hos. 1. 12.

That is wastfull, Prou. 14. 1.

That

That is froward, Prou. 21.9,
19.

That is idle, Prou. 31.

2. The husband offends,
That loues not his wife, Eph.
5. 25.

2.
Of hus-
bands.

That dwels not with her as a
man of knowiedge, 1. Pet. 3. 7.

3. The child offends,
That disobeyes his parents,
Rom. 1. 30. Tit. 1. 6. Ephes. 6. 1.

3.
Of childre

That vseth any vnreuerent be-
hauour, or any way sers light by
them, Commandement 5. Ezek.
22. 7.

That receiueth not rebuke or
correction with submission and
reuerence, Prou. 13. 1. Hebr.
12. 9.

That relieues not his parents
in their wants, Matth. 15. 5.

The aggrauations are,
To despise their instructions,
Prou. 15. 5.

The ag-
grauations

To discouer their infirmities,
Gen. 9. 22.

To despise their infirmities, ei-
ther

ther for deformitie or infirmitie,
Prou. 23. 22.

To shame them, or grieue
them, Prou. 28. 7. and 27. 11. and
10. 1.

To mocke them, Prou. 30. 15.

To curse them, Prou. 20. 20.
and 31. 11. Exod. 21. 17.

To smite them, Exod. 21. 15.

To waste their estates, or chase
them away from him, Prou. 19.
26.

4.
Of parents

4. The parents offend,
In generall, that bring not vp
their children in nurture and in-
struction of the Lord, Ephes. 6. 4.

In particular,

That reſtaine not ſin in them,
1. Sam. 3. 13.

That correct them not, but
leaue them to themſelues, Prou.
32. 15. and 23. 13. and 29. 15.

That prouoke them to wrath
by immoderate correction, or
rebuke, or intemperate ſpeeches,
Ephes. 6. 4.

That prouide not for them in
their

their callings, or outward estates, or mariage, 1.Tim.5.8.

5. Seruants offend,

That are idle and slothfull.

That are disorderly, as

Without reuerence and feare.

Without singlenesse of heart, not as vnto Christ.

With eye-seruice, as men-pleasers.

Grudgingly, and not from the heart. Ephel.6.5,6,7.8.

That are vnfaithfull, and shew it, either by purloyning, Tit.2.10. or by carelesnesse, when they are such as cannot be trusted in any businesse, Prou.13.17.

The aggrauations are,

To answer againe, Tit.2.9: or out of contempt or sullenesse, not to answer, Prou.29.19. Iob 19.16.

To runne away, Philem.

Through pride and folly to seeke to rule, Prou.19.20. and 30.22.

6. Maisters offend,

That

5.
Of seruants.

The ag-
grauations

6.
Of masters

Sinnes of subiects and rulers.

That entertaine wicked seruants, Psal. 101.

That gouerne their family negligently, 1. Tim 1.4.

That with-hold what is iust and equall, in diet, wages, encouragement, &c. Col. 4. 1. 1am. 5.4.

That vse indiscreete and immoderate threatning, Ephes. 6.9. Thus of the offences in the Family.

In the Common-wealth.

1.
Of subiects

1. Subiects offend,

That speake euill of their rulers, Exod. 21.28. Eccles. 10.vlt.

That are disobedient to them, Rom. 13.

That pay not tribute nor custome, Rom. 13.

That rebell, or are seditious, 1. Tim. 3.

2.
Of Magistrates.

2. Magistrates offend,

That oppresse the people by exactions, or otherwise, Prou. 28. 15. Ezech. 45.9.

That make vniust lawes, or execute not iust lawes, Esay 10.1. Ier.

Ier. 5. 1. Mic. 3. 9.

That are vnrighteous in iudgement, either by briberie, or lenitie, or rigour, or couetousnesse, or wresting the law, Leuit. 19.

15.

In the Church,

1. The people offend,

That pay not their tithes or contributions, Mal. 1. 1. Cor. 9. Gal. 6.

That subiect not themselves, but disobey them that haue the ouersight of them, Heb. 13. 17.

2. The Ministers offend,

That preach not, or not constantly: but more of their sinnes afterwards amongst the sinnes against the soules of men.

1.

Of hearers

2.

Of Ministers.

CHAP. IX.

Of the sinnes against mans person.

THus of the sins against man, considered more especially.

More

More generally, man sinnes
against man,

Either with consent of his
will: or without consent.

The sinnes with consent, are,
Either against the person of
man:

Or the puritie of man:

Or the possessions and state of
man.

Or the name and praise of
man.

The sinnes against the persons
of men, are,

Either against the whole per-
son.

Or against their soules:

Or against their bodies.

The sinnes against the persons
of men, generally considerd, are

Either by omission:

Or by commission.

1.
By omission

1. By omission he offends,
That pities not the afflicted,
Iob 6.14.

That relieues not the afflicted,
1. Ioh. 3.17. Math. 25. Iob. 31.19.

That

That is implacable, and will not forgiue, Rom. 1.29. Iames 2.

13.

The aggrauations are,
To professe to take no charge of his brother, Gen. 4.9.

To stop his eares at the crie of the poore, Prou 21.23.

To estrange our selues from the very seruants of God in their miserie, Psal. 38.11.

2. By commission, men sinne, either outwardly, or inwardly.

Inwardly he offends,

1. That enuies his neighbour, Gal. 1.20. either

For his wealth, Genes. 26.14.

For his respect with others, Gen. 37.11.

For his gifts, Num. 11.27, 28. 1. Cor. 3.3.

The aggrauations are,
So to enuie others, as to desire their restraint, Num. 11.

To enuie the very wicked, especially so, as to desire to partake of their delights, Pro. 24.1.

2. That

The aggrauations

2.
By commission.

1.
Enuie.

2.
Anger.

2. That is angrie vnadvisedly,
Math. 5.

The aggrauations.

To be hastie to anger, Eccclus.
7.9. Prou. 14. 17, 29.

To continue long in anger,
Amos 1. 11.

To rage, and be confident
without feare or care, Prou. 14.
16.

To be incensed against the
seruants of God, and strue with
them, Esay 41. 11.

To make friendship with the
angrie man, Prou. 22. 24, 25.

3.
Hatred.

3. That hates and is malicious;
which sin is not auoided, though
the person thou hatest,

Be poore, Iam. 2. 6.

Be infirme, and haue many
weakneses, Math. 18. 10.

Yea, though they sinne, Leuit.
19. 17, 18.

The aggrauations are.

To increase in anger and ha-
tred vpon euery occasion, Gen.
37. 8. Ezek. 25. 15.

To

To wish a curse to others, Iob
31.30.

To reioyce at their destruction, Prou.24.17.Iob 31.29.

To recompence euill, Prou.
24.29.

Not to be satisfied with the
trouble of those whom he pursu-
eth, Iob 19.22.

That hates righteous men, and
shewes it,

By wishing their euill, Psalme
40.14.

By reioycing at their hurt, Psal.
35.26.

By gathering sinfull surmises
into his heart when he comes a-
mongst them, and then telling
them when he comes abroad,
Psal.41.6.

By iudging vncharitably of
their afflictions, Psal.41.8.

Especially, that hates them for
this reason, because their workes
are better then his, 1. Iohn 3. 12.
and 2. 11.

4. That vexeth himselfe with
worldly

4.
Wordly
sorrow.

worldly sorrow, and causes of distractions, Prou. 17. 22. 2. Cor. 7. 10 and vseth crying, Ephes. 4. 31.

The aggravations are,
To refuse comfort, Psal. 17. 7.
To wish his owne death,
Num. 14. 2. Iob 3. Ionah.

Thus of the sinnes internall,

Sins externall.

The externall sinnes, are,

Either in gesture,

Or in words:

Or in workes.

1.
In gesture.

1. In gesture, men offend, by shaking of the head, sharpening of the eyes, casting downe of the countenance, putting out of the finger, gnashing of the teeth, Iob 16. 4. 9. Esay 58. Psal. 35. 19. and 37. 11. and 12. 5. Gen. 4.

2.
In words.

2. In words he offends, that speakes euill of any man, Tit. 3. 2. Mat. 5: whether it be

By censuring, Rom. 14. 10. Iam. 4. 11. Gal. 5. 15.

Or by reuiling or reproching, Matth. 5.

Or

Or by any kind of piercing bitter words Prou. 12.8.

Yea it is an offence, to render reuiling for reuiling. 1. Pet. 2.9.

To whisper euill of others, though neuer so secretly, Psalme 41. 7.

To wrest the words of others for euill, Psal. 56. 1.

The aggrauations are,

The ag-
grauations

1. To speake euill of dignitie, Iude 8.

2. To reproach Gods seruants, this is blasphemie, Colossions 3. 8. and it is worse when men teare their names, Psalme 35. 15. and it is increased when men reuile Gods Ministers, 1. Corinth. 4. 3. 2. Kings. 2. 23.

3. To curse the deafe, or put a stumbling block before the blind, Leuit. 19. 14.

4. To deride men in miserie, Iob 3. 1.

5. To take a pleasure in brawling and contention, Iames 4. 1. Psal. 52. 4.

E

6. To

6. To haue a mouth full of cursing and bitternesse, Rom. 3. 14. Iames 3. 9. and an habit of frowardnesse and peruersnesse of lips, Prou. 4. 24. and an vnruly tongue that cannot be tamed, Iames 3. 8.

7. To boast of his mischiese herein, Psal. 52. 1.

8. To complaine of his neighbour in all places, and to be giuen to it, Iam. 5. 9.

Thus he offends in words.

3. In workes

3. In workes he offends,

1. In generall, that practiseth any way the hurt of the persons of others, either by fraud or violence.

The aggrauations of hurtfull practises are,

1. To adde affliction to the afflicted, Psal. 96. 26.

2. To deale vnfaithfully with our friend, and to betray him, Psal. 41. 9.

3. To practise against the righteous, or any way to trouble them,

them, Psalme 37. 12, 14. 2. Thes. 1. 6. and this receiueh increase of aggrauation:

If thou practise against them because they follow goodnesse, Psal. 38. 19.

If thou wrong them, when thou hast receiued good from them: Psal. 38. 20. and the worse, if thou do it daily, Psal. 56. 1.

If thou marke their steps, waiting for occasion to bring euill vpon them, Psal. 38. 12. & 56. 6.

If thou set on others to hurt them, out of delight, and with ioy, Ezech. 36. 5.

If through dissimulation thou priuily betray them, Galat. 2. 4.

If thou abuse them when they are dead, Psal. 72. 9.

2. In particular.

That is contentious, Rom. 13. 13.

The aggrauations are,

Through contention to be scandalous, Gen. 13. 7. 1. Cor. 6. 1, 4.

Sinnes against the body.

To sow discord, Prou. 6.14.
To fall at strife without consideration, especially to bring others in troubles too, Pro. 17.14. & 20.3. & 26.17. & 19.19.

To oppresse the fatherlesse in suites, Iob 31.21.

Thus of sinnes against the whole person.

Sinnes against the body follow, and so men offend,

1. By fighting, and so he offends that any way woundeth or blemisheth another, Exod. 21.24. Leuit. 24.19. Exod. 2.13.14. Whether he smiteth in scorne or in fury, 1. King. 22.24. Especially, that hurts a woman with child, Exod. 21.22.

2. By murther, and so he offends that takes away the life of another willingly.

The aggrauations of murther are,

To kill father or mother, 1. Timothy 1.9.

To kill ones children, 2. Kings 3.27.

3.27. though it were done for sacrifice.

To kill Gods seruants, Hebr. 11.37. Reuel. 16.6.

To kill himselfe.

Thus of offences against the body.

The finnes against the soule follow.

Sinner against the soule.

Against the soule offend,

1. Ministers, and so he that is ignorant and cannot teach and warne the people of their finnes. Isaiah 56.10. Ezech. 31.

That is prophane in his disposition and life, Iere. 23.14.11.

That runnes before he be sent, Ier. 23.21.

That is negligent in his calling, and vseth not his gifts. 1. Tim. 4.14.

That teacheth false doctrine, and prophecieth in *Baal*, Ier. 23.13.

That preacheth peace to wicked men, and strengthneth them in their euill courses, Ezech. 13.

18.22. Iere.23.14,15,17.

That teacheth vnprofitably,
doating about vaine questions,
and strife of words, vsing railing
or old wiues fables, and pro-
phane conceits, &c. or the like
vnprofitable matter. 1.Tim. 3.4,
7. & 4.7. & 6.4.

That in his teaching disgraceth
and reuileth the godly, Ezech.13.
22. Phil.3.2.

2. The people, who may be
guiltie of murdering either o-
thers or themselves.

Others, and so he offends,

That suffereth his brother to
sinne, and doth not reprove him,
Leuit.9.17.

That giueth offence, and is a
stumbling block to the weake,
Rom.14.13. 1.Cor.12. Matth.
18.6.

That instructs not others when
he may and ought.

That maketh or partaketh in
any Schisme in the Church,
1.Cor.10.11,12.

2. Our

2. Our selues, and so he offends,

That neglects Vision, or the meanes of knowledge, & grace, Hosh. 4. 6.

That is subiect to no settled Ministerie, but hath itching eares, and seekes a heape of Teachers, 2. Tim. 4. 3.

That is wilfull in impenitencie, Ezech. 18.

That forsakes the fellowship of the Saints, Hebr. 10. 25.

That refuseth admonition, 2. Chron. 16. 10. Prou. 29. 1.

That resisteth the truth, 2. Tim. 3. 8.

Thus of sins against the persons of men.

CHAP. X.

*Shewing the sinnes against
Chastitie.*

THe sinnes against the purity of men follow, and are

either more grosse and vnusuall,
and against the light of nature,
or else more vsuall.

The grosse offences are,

1. Buggerie, Exod. 22. 19.

2. Sodomitie, Rom. 1. 27.

1. Tim. 1. 9.

3. Incest, Leuit. 18.

4. Poligamy, Mal. 2. 15.

5. The vnnaturall filthinesse of
women one with another, Rom.
1. 26.

6. Selfe-pollution, or the
transgression of *Onan*, Gen. 38.
9.

7. The sinnes about diuorce:
so he offends,

That puts away his wife, and
not for fornication, Matth. 5. 32.

That marrieth her that is vn-
iustly diuorced.

That marrieth himselfe a-
gaine, after he hath vniustly put
away his wife, Math. 19. 9.

8. Fornication, Ephes. 5. 3.

9. Whoredome or adulterie,
1. Cor. 6. 9. Iude 15.

The

The aggravations of whoredome are,

1. To force any to it, 2. Sam. 13.14.

2. That a man and his father should go in to a maide, Amos 2.7.

3. To condemne it in others, and yet commit it himselfe, Romans 2.22.

4. To entice others, Gen. 39. 7. Prou. 2.14.

10. To marrie the daughter of a strange god, Mal. 2. 11. Nehemiah 13.27. 2. Cor. 6.17.

The more vsuall *sinnes* follow:

And so men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, Matth 5.19. Ephes. 2.3. 1. Thes. 4.5.

That hath inordinate affections, and burning lusts, Colos. 3.5.

Externally men offend,

1. In their senses, as by impure lookes, Job 31.1. Matth. 5.27.

2. Pet. 2.14.

2. In their gestures, and so they are guiltie of chambering and wantonnesse, Rom. 13.13.

3. In their words, by filthy speaking, Col. 3.8.

4. By vsing the meanes, or occasion of vncleanenesse.

The means
of vnclean-
nesse.

And in respect of the meanes of vncleannesse he offends,

That makes light of the fornication of others, 1. Corinth. 5.2.

2. Pet. 2.7.

That keepeth companie with fornicators, 1. Cor. 5.9. Pro. 29.3.

That giues himselfe to ease and pleasure, Amos 6.4, 5, 6. Tit. 1.12.

That vseth lasciuious dancing, Zeph. 1.9. Marke 6.22.

That vseth lasciuious bookes or pictures, 1. Thes. 5.23. 1. Cor. 15.35.

That hauing not the gift of continencie, doth not marrie,
1. Cor.

1. Cor. 7. 2.

That disposeth not his children in mariage, 1. Cor. 7. 37.

That sorteth with winebibbers, and the riotous. Pro. 23. 20.

That is desirous of dainties, or any way giuen to gluttonie. Pro. 23. 3. Ierem. 5. 7, 8.

That is giuen to pratling, or idle gadding frō house to house, Prou. 7. 11. 1. Tim. 5. 13.

That vseth whorish attire, or perfumes, Prou. 7. 10, 16, 17. Zephaniah 1. 8.

That vseth the attire of another sexe, Deut. 22. 9.

That beguiles another in mariage by error of person, state, or disease, or the like, Gen. 29. 25.

That marrieth without consent of parents, Gen. 26. 34, 35.

That is guiltie of drunkennesse, or vseth excessiue drinking, 1. Pet. 4. 4.

The aggrauations of drunkennesse, are,

To take a pride in it, Esay 28. 1.

To

To be mighty to drinke wine,
Esay 5. 22.

To continue long at it, Esay
15. 11. Prou. 23. 30, 33.

To make others drunke, Hab.
2. 15.

Thus of sinnes against *Cha-
stite.*

CHAP. XI.

*Shewing the sinnes against
mans estate.*

THe sins against the estates
of men follow, and these
are either internall, or externall,

Internall, and so he of-
fends,

That is discontented with his
estate, Heb. 13. 5.

That is worldly, and distresth
himselſe with bootleſſe cares a-
bout his estate, Pro. 15. 27. Mat.
6. 25, 34 Luke 21. 34.

That delights not in his cal-
ling, Pro. 12. 17.

That

That is couetous, and in loue
with the things of this world, E-
phes. 5. 5. 1. Tim. 6. 10. 1. Ioh. 2. 15

The externall sinnes follow;
and so men offend both by omis-
sion and commission.

By omission he offends,

That employes not the good
things he hath; Iam. 5. 2, 3.

That relieues not the poore,
and so with-holdeth the good
from the owner thereof, Prou. 3.
28.

The aggrauations are,

To forsake the poore, Iob 20.
19.

To hide his eyes from the
poore, Prou. 28. 9.

That brings not forth his corne
to sell, Prou. 11. 26.

That detaines wages, Ier. 22.
23. Leuit. 19. 23. Iam. 5. 4.

That payes not what he hath
borrowed, Psal. 37. 21.

That is idle, and neglects his
calling, Eccles. 4. 1. and of this sin
he is guiltie also,

That

That withdraweth not his foot
from his neighbours house, Pro.
25.17. 1.Tim. 5.13.

That is giuen to much sleepe,
Prou.6.9,10.

That is slacke in businesse, Pro.
10.4. & 14.13.

That neglects the opportuni-
ties of his calling, Prou. 10.5.

The aggrauations are,
To be pertinacious in the de-
fence of it, Prou. 26.16.

To be a busie-bodie in other
folkes matters, 2.Theff.3. 11.

That is slothfull in the busines
of others, Prou.26.

That provides not for his fa-
mily, 2.Tim.5.8.

Thus of sinnes of omission,

By commission he offends,

That steales, robs, or pilfers,
which is the sinne mentioned in
the eight commandement.

That steales by consequent;
as he doth,

That is an Vnurer, Exod. 22.
25. Leuit. 25.36. Deut. 23.19.

That

That is guiltie of oppression,
Iob 31. 38, 39. Amos 4. 1. Prou.
4. 17. Esay 5. 8. and 30. 12. espe-
cially he that loues oppression,
Hos. 12. 7. Micha 2. 9.

That vseth fraud in buying and
selling, in mete-yard, waight and
measure, Deut. 25. 13, 14, 15: and
he is guilty of this sin also,

That selleth refuse, Micha 6.

That maketh aduantage of the
pouertie of others, Leuit. 25. 39.
&c. Prou. 22. 22.

That takes the mill-stone to
pledge, &c. Deut. 24. 6, 12.

That being a buyer, saith, It is
naught, contrary to his owne
iudgement: and so likewise on
the other side, that being a seller,
doth commend it for good,
when he knowes it is not so, Pro.
23. 14.

That vseth any other fraud,
though it be not in buying or
selling, 1. Theff. 4. 6.

And this sinne of stealing, is to
be extended further also, as,

1. To

1. To lesser stealths, as robbing of vineyards, or orchards, or corne in the field, Deut. 23.24, 25.

2. To rash suretiship, Prou. 6. 1, 2. and 22.6.

3. To extremities vsed in recovering our owne rights, Iob 24.3, 4, 9, 10.

4. To not restoring of euill gotten goods, Ezech. 33.15.

5. To remouing of land-markes, Deut. 19.14.

6. To liuing in vnlawfull callings, such as begging is, 2. Thes. 3.11.

7. To vnthriftinesse in following vaine persons, or spending prodigally on pleasures, or diet, Prou. 12.11. and 21.27. and 22.22. and 23.26.

8. To the concealing of theft, Prou. 29.24.

9. To the Lordly vsage of the borrower, Prou. 22.7.

The aggrauations of the sinne of stealing, are,

To

To take from the poore, Deut.
24. 14. Iob. 20. 19.

To reprove it in others, and
yet commit it himselfe, Rom. 2.
21.

To do it vnder pretence of re-
ligion, 2 Cor. 11. 20.

To oppresse strangers or wid-
dowes, or the fatherlesse, Exod.
22. 21, 22.

To blesse the couetous, Psal.
10. 3.

To commit it in the place of
iudgement, by peruerting of iu-
stice, or by extortion, Ezek. 22.
12. or by bribery, Amos 5. 12.
Exod. 22. 8. or by refusing to do
iustice, Pro. 21. 7.

To steale thy maisters goods,
Tit. 2.

To steale consecrated things,
by sacriledge or simonie, Mal. 3.
8. Acts 8. 18, 20.

To steale a man or maide, Ex-
od. 22. 16.

CHAP. XII.

THus of the sins against mans goods.

The sinnes against mens good name follow; and so men offend by omission, or by commission.

By omission he offends,

That sets not forth righteousnesse. Prou. 12.9.

That doth not cleere or deliuer the afflicted, when he may, Gen. 40.23.

That disgraceth others, by forbearing their company without iust cause, Iob. 19.3, 19. Psal. 58.3.

That is vnthankfull, 1. Tim. 3.2.

By commission men offend, Internally, or Externally.

Internally he offends,

That despiseth his neighbour in his thoughts, Prou. 14.21.

That disdaines at the credit and praise of others, as the Pharises

rises did.

That thirsts after all occasions
of the contempt of others, Iob
34. 7.

That is suspitious, and thin-
keth euill, 1. Cor. 13. 5.

Externally men offend,

1. In witnesse-bearing; and
so he offends,

That condemnes a man with-
out witnesse, Deut. 19. 15.

That beares false witnesse.

That is fearefull to beare wit-
nesse to the truth, 21. 8.

That furthers the euill causes
of wicked men, Exod. 23. 1.

2 In lying, Reuel. 22. 15. and
the blame of this sinne reacheth,

To such as vse dissimulation,
Gal. 2. 25.

To such as speake vntruth for
feare, Gen. 38. 2.

The aggrauations of lying,
are,

To loue lies, Reuel. 22. 15.
Psal. 52. 3.

To hate those thou hast wron-
ged

1.

In witnes-
bearing.

2.

Lying.

The ag-
grauations

ged with thy lies, Prou. 26. vlt.

To breake promise, 2. Tim. 3. 3.

To preach falshoods, 1. Cor. 15. 15.

To say to men in distresse,
There is no helpe, Psal. 3. 2. Iob 13. 14.

To colour sinne with pretence
of religion, Marke 12. 40.

3.
Slandering

3. In slandering and euill reports, Exod. 23. 1. which is to be extended also to

1. Biting iests, Ephes. 5. 4.

2. To reuealing of secret infirmities, Prou. 11. 13. & 20. 19.

3. To the carrying about of tales, Leuit. 19. 16. Prou 16. 28.

4. To the receiuing and furthering of slanders, Ier. 20. 10.

5. To the wresting of mens words, or telling the truth of malice, 1. Sam. 22. 9, 10. Psal. 52. 1, 2.

The ag-
grauations

The aggrauations of slander, are,

1. To encourage themselves in

in an euill matter, and to commune together about it, Psalme 64.5.

2. To boast of his wickednes therein, Psalme 52.1.

3. To slander the righteous, and quiet of the land, Psal. 31.18. & 59. 2. & 102. 8. & 35. 20. & 83. 3, 5 & 4.2.

4. To raise an euill report of his parents, Gen. 9.22.

5. To fill the eares of Princes with clamour, Hos. 3.8.

6. To be a make-bate, or a railer, 1. Cor. 6.9.2. Tim. 3.2.

4. In censuring and iudging, Iam. 2.4.

4.
Censuring.

The aggrauations are,

To search and prie for faults in others, that he might censure them, Psal. 64.6. Prou. 16.27.

To do it for things indifferent, Rom. 14.

To censure small faults in others, and to be guiltie of great offences himselfe, Matth. 7.

5. In vaine glorie, and min-
ding

5.
Vainglory.

ding too much our owne praises.

And so also he offends,
That boasteth of a false gift,
Prou. 27. 1.

That iustifieth himselfe ouer-
much, Iob 35. 2.

That boasts of to morrow,
Prou. 17. 1.

That measures himselfe by
himselfe, 2. Cor. 10. 12.

6.
Flatterie.

6. In flatterie, Psal. 12. 3. Prou.
27. 14. & 26. 26.

7. In iustifying the wicked,
Prou. 15. 15. & 24. 24.

CHAP. XIII.

Hitherto of the sinnes with
consent of the will.

The sinnes before consent of
the will, are.

1. To want desire of the good
and welfare either of himselfe, or
other men.

2. To conceiue euill thoughts,
Math.

Math. 15. 19. or couet euill.

3: To delight in the inward contemplation of euill, whether in dreames or awake, though it be without purpose to act them outwardly, Iude 8. Iames 1. 14.

Hitherto of the finnes against the Law.

CHAP. XIII.

Shewing how many wayes men offend against the Gospel.

THe sins against the Gospell may be referred to foure heads: as they are finnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

1. He finnes against Christ,
That saith, he is Christ, Math.

1.
Sins against
Christ.

24. That denieth directly, or by
con-

consequent, that Christ is come in the flesh, 1. Iohn 4. 3. and 2. 23.

That hath base thoughts of Christ, Esay 53. 3.

That saith, he hath no sinne, 1. Iohn 1. 7, 8, 10.

That worships God without Christ, Iohn 17. 3. 1. Iohn 2. 23.

That vseth not Christ as his own and onely Aduocate, 1. Ioh. 2. 1. 2. Tim. 2. 5.

That loues not the Lord Iesus Christ with inflamed affections, 2. Cor. 16. 12. Ephes. 6. 24. Phil. 3. 9.

2.
Sinnes against
repentance

2. He sinnes against repentance,

That confesseth not his sinnes without hiding, distinctly, Prou. 28. 13. Psal. 32. 5.

That mournes not for his sins, Ierem. 5. 2.

That forsakes not his sinnes, Prou. 28. 13.

Yea he sinnes against repentance,

That

That repents fainedly, Iere.
3. 10.

That repents desperately, as
Caine and *Iudas*.

That repents too late, *Iob* 27. 9

That repents by halues, and in
some things onely, as *Ahab* and
Herod.

That falles away from his re-
pentance, 2. Pet. 2. 19, 20.

The aggrauations are,

To be wise to do euill, Ierem.

4. 22.

To pursue euill, Prou. 11. 9.

To reioyce in doing euill, and
make a mocke of sinne, Prou. 2.
14. & 14.

To be without shame, and to
declare his sinne like the Sodo-
mites, *Isaiah* 5. 9. *Ierem.* 3. 3.

To be incorrigible, *Ier.* 5. 2.

To fret, because he is crossed in
sinne, Prou. 19. 3.

To blesse himselfe against the
curses of the Law, *Deut.* 29. 19.

To freeze in securitie, *Zepha.*
1. 12.

The ag-
grauations

F

To

3.
Sinnes a-
gainst faith

To refuse to returne.
3. He sinnes against faith,
That beleeuēs not in Iesus
Christ for his iustification and
saluation, Ioh. 3. 17.

Yea he offends,
That is carelesse, and neglects
the assurance of faith, Heb. 6. 12.
Rom. 1. 16.

That in affliction doubts of
Gods fauour & goodnesse, Esay
41. & 49. 15.

The ag-
grauations

The aggrauations.
Not to seeke after God at all,
Zeph. 1. 6.

Not to stirre vp our selues to
take hold on God, when mercy
is offered, Esay 64. 7.

Not to answer when God
calls, Esay 50. 2.

To forsake our owne mercie,
or scoffe at the signes of it, Iohn
2. 8.

4
Against the
graces of
the Spirit.

4. He sinnes against the graces
of the Spirit,

1. That receiues the grace of
God in vaine, 2. Cor. 6. 5.

2. That

2. That turns the grace of God into wantonnesse, Iude 3.

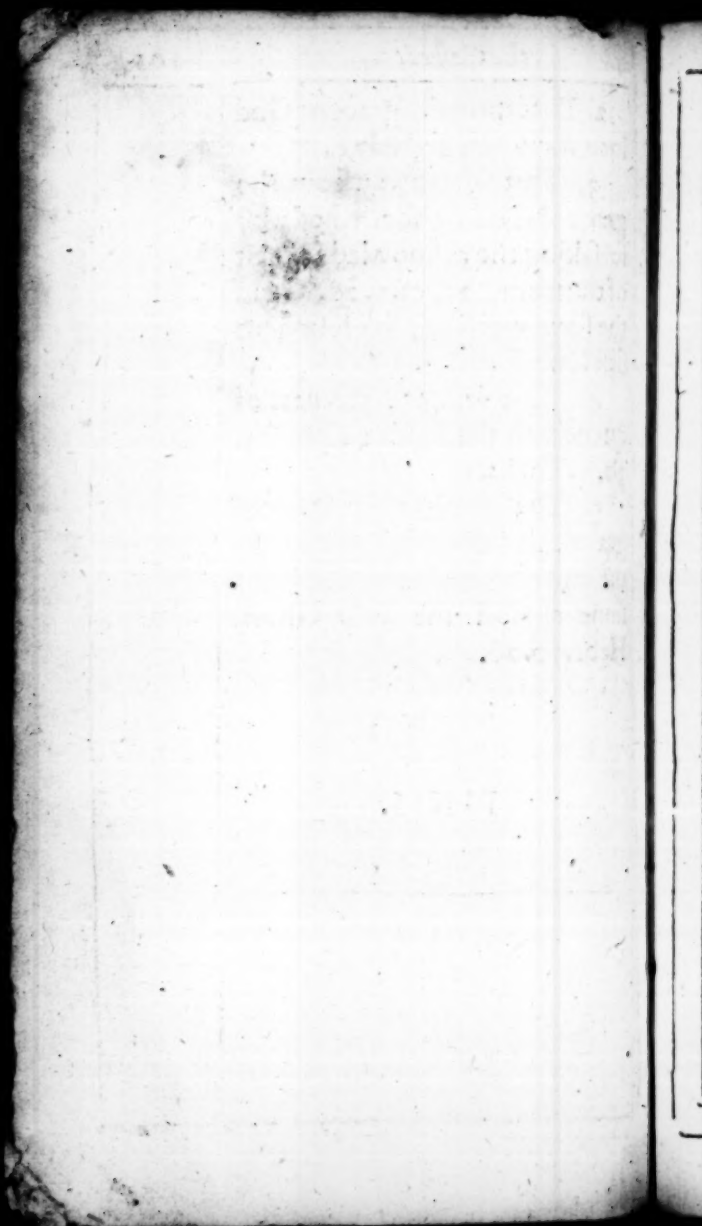
3. That falles away from the grace of God, either wholly by forsaking the acknowledgement of the truth, 2. Pet. 2. 20. Or in the same measure, by losing his first loue, Reuel. 2.

4. That tempts, grieues, or quencheth the Spirit: Ephes. 4. 30. 1. Thes. 1. 19.

5. That despites the Spirit of grace, and of malice persecutes the knowne truth, which is the sinne against the holy Ghost, Hebr. 10. 26.

F 2

FINIS.



THE
SPIRITVALL
TOVCH-STONE:

OR,
THE SIGNES OF
A GODLY MAN:

Drawne in so plaine and profit-
table manner, as all sorts of
Christians may trie them-
themselves thereby.

Together with directions, how the
weake Christian, by the use of
these Signes may establish
his assurance.

By N. BIFIELD Preacher of Gods
word at Isleworth in Middlesex.

2 COR. 13. 5.

*Examine your selves whether ye be in the faith:
proue your selves. Know ye not your owne
selves, how that Iesus Christ is in you, except
ye be reprobate?*

LONDON,
Printed by RICHARD FIELD,
for Ionas man. 1622.

THE
HISTORICAL
TOUCHSTONE

OF
THE
LIVES OF
THE
SACRED

AND
VIRGIN
MARTYRS
OF
THE
CHRISTIAN
RELIGION

IN
THE
CITY
OF
LONDON
AND
THE
COUNTY
OF MIDDLESEX

IN
THE
YEAR
OF
OUR
LORD
1641

AND
OF
THE
REIGN
OF
CHARLES
THE
FIRST

BY
JOHN
WILKINS
OF
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TO THE MVCH
HONOVRED LADIE,
the Ladie R V T H SCYDAMORE,
increase of peace and ioy
in beleeuing.

Wow great the be-
nefite of assurance
of Gods fauour &
of our owne sal-
uation is, those
onely know that are either
scourged with the conflicts and
terrors of their owne doub-
tings, or that are solaced and
established with the sweete
dewes of refreshing that arise
from a rooted and well groun-
ded faith. If men studie assu-
rances so much for their out-
ward possessions in this world,

how much more earnest and diligent should men be to assure Gods loue and the inheritance of the glorie to come? There is not a clearer signe of a profane heart, then to account these cares needlesse: nor do I know a iuster exception against any religion, then that it should teach, that when a man hath done what he can to obserue the directions of that religion, yet he cannot be sure he shall go to heauen.

But since I know that all that are possessed of the grace of Iesus Christ, do account assurance great riches, I therefore conceiue hope that my paines about this subiect will not be altogether vnacceptable: and the rather because in this present Treatise I haue endeuoured to expresse the signes of
triall

triall in a much more easie way
then before; and besides haue
added directions, that shew
how a weake Christian may
establisb himselfe in his assur-
rance.

I make bold to dedicate my
new Essay herein vnto your La-
diship. You haue heard the sub-
stance hereof preached, and re-
ceiued it with much gladnesse;
and in the prinate vse of these
signes, you haue bene pleased to
professe (to the glorie of God)
that you haue found much con-
tentment and establishment of
your owne assurance. Your emi-
nencie in the sincere profession
and practise of true religion,
and the shining of the graces
here intreated of, long acknow-
ledged by many witnesses,
haue made you worthy to be
publikely obserued and praised

in the Churches of Christ: and your great respect and favour shewed to me, hath made this way of testifying my thankfulness, but as a small pledge and assurance of my desire to do your Ladiship any service in the things of Iesus Christ. Thus beseeching God to enlarge the comforts of his Spirit in your heart, and to prosper you in all things that concerne the blessed hope of the appearing of Iesus Christ our mightie God and Saviour, I end, and rest

Your Ladiships to be
commanded,

N. Bifield.

CHAP.



CHAP. I.

*Describing the godly man by such
Signes as discover him to the
observation of other
men.*



He signes of the true Christian, that hath true grace in this world, and shall be saved in heaven whē he dies, may be cast into two Catalogues. The one, more briefe: the other, more large. The one *Catalogue* of signes, describe him by such markes, as for the most part do outwardly distinguish him amongst men. The large *Catalogue* I intend especially as a more infallible and effectuall way of triall, as containing such signes as for the most part

Two Catalogues
of signes.

The shorter Catalogue handled in this Chapter.

1. He avoids the companie of the wicked.

2. He is sorrowfull for his sinne.

3. He is thoroughly reformed in conversation.

part are not obserued by other men, or not fully, but are knowne to himselfe, and can be found in no reprobate.

For the first *Catalogue*: the true Christian vsually discouers himselfe by these markes.

First, he will not *haue fellowship with the vnfruitfull workes of darknesse*; he will not *walke in the counsell of the wicked*, nor *stand in the way of sinners*: He will not sort himselfe with *workers of iniquitie*. Psal. 1.1. & 26. 2. Cor. 6.

Secondly, he will afflict and humble his soule for his sinnes, mourning and weeping for them till the Lord be pleased to shew mercie and forgiue him. He doth account his sinnes to be his greatest burthen. He cannot make a mocke of sinne, &c.

Thirdly, he labours to be holy in all parts of his conuersation, watching over his owne wayes at all times, and in all companies. Psal. 50. 23. Esa. 56. 8. 2. Pet. 3.

Fourthly,

Fourthly, he makes conscience of the least commandments as well as the greatest, auoyding filthy speaking, and vaine iesting, and lasciuiousnesse, as well as whoredome: lesser oathes as well as the greater; reprochfull speeches as well as violent actions, &c.

Fiftrly, he loues and esteemes, and labours for the powerfull preaching of the word, aboue all earthly treasures.

Sixtly, he honours and highly accounts of the godly, and delights in the companie of such as truly feare God, aboue all others. Psal. 15.

Seuenthly, he is carefull of the sanctification of the Sabbath; neither daring to violate that holy rest by labour, nor to leglect the holy duties belonging to Gods seruice publicke or priuate. Esay 56. and 58.

Eightly, he loues not the world, neither the things there-
of,

4. He maketh conscience of lesser sins as well as greater.

5. He loues preaching.

6. He esteemes the godly aboue all men.

7. He is carefull of the sanctification of the Sabbath.

8. He is not in loue with the world.

of, but is more heartily affected in things that concerne a better life, and so doth in some degree *loue the appearing of Christ.*

9. He loues his enemies.

Ninthly, he is *easie to be intreated*, he can *forgiue his enemies*, desires peace, and will do good euen to them that persecute him, if it lie in his power, Math. 5.

10. He is constant in good courses, though opposed.

Tenthly, he goeth on in the profession of the sinceritie of the Gospell, and doth such duties as he knoweth God requires of him in businesses of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

11. He serues God in his family.

Eleuenthly, he setteth vp a daily course of seruing God, and that with his family too, if he haue any; and exerciseth himselfe in the word of God, as the chiefe ioy of his heart, and the daily refuge of his life, calling vpon God continually, &c.

CHAP.

CHAP. II.

*Shewing the generall diuision of
the signes, and the wayes
how the Signes were
found out.*

THus of the shorter Catalogue of signes. Now it followes, that I proceed to those infallible markes of *Election* and *Saluation*. And whereas I haue diuers yeares since published a Treatise, which I called *Essayes*, or Signes of Gods loue and mans saluation: Hauing obserued that diuers haue accounted the manner of setting the Signes downe somewhat obscure in diuers parts of the booke, I will now, by Gods assistance, for the helping of the weakest *Christians*, in this Treatise, endeavour to expresse my selfe in this doctrine of the triall of a true Christians estate, in a more plaine and easie course
of

The occasion of this
Treatise.

of examination; and leaue both the former Treatise and this new *Catalogue* vnto the blessing of God, and the free choise of the godly Reader, to vse which he findeth most agreeable to his owne taste, being both such as are warranted and founded vpon the infallible euidence of Gods vnchangeable truth.

The signes
referred to
six heads.

In this proiect then, I consider of the triall of a true Christian fixe wayes.

First, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his mind, with which he is qualified.

Fourthly, in the workes of his obedience.

Fifthly, in the entertainment he hath from God.

Sixtly, in the manner of his receiuing of the Sacraments.

In all which he differs from all the wicked men in the world, so as neuer any wicked man could

could finde these things in his condition, which are true of the weakest *Christian* in each of these signes.

And that the true Christian may not doubt of his estate, hauing found these signes in himselfe, let him consider the proofes annexed to each signe: and that nothing may be wanting to his abundant consolation, I will tell him, how I found out these signes, and by what grounds I proceeded.

The infallibilitie of the signes.

3. Wayes to find out the signes of a godly man in Scripture.

There are three sorts of places in Scripture (as I conceiue) which do point out the grounds of infallible assurance in those that can attaine vnto them: as first, such places as expressly do affirme, that such and such things are signes. As for example, 1. Ioh. 3. 14. *Hereby we know, that we are translated from death to life, because we loue the brethren.* Here the holy Ghost shewes vs expressly, that the loue of the brethren

thren is a signe, by which a Christian may know, that he is translated from death to life : and so the Apostle *Paul* giues signes to know whether their sorrow were after God, or no, 2. Cor. 7. 11. So doth the Prophet *Dauid*, Psal. 15. giue diuers signes, by which the man that shall dwell in Gods holy hill, may be knowne. So the Apostle *James* tels vs, how we may know the wisdome from aboue, by reckning the fruites and effects of it, Jam. 3. 17. So doth the Apostle *Paul* tell vs, how we may know, whether we haue the Spirit of Christ in vs or no, Rom. 8. 9, 15. &c. Gal. 5. 22. & 4. 6, 7.

Secondly, I finde out signes, by marking what graces in man the promises of God are made vnto. For thus I reason: Whatsoeuer gift of God in man brings him within the compasse of Gods promises of eternall mercie, that gift must be an infallible signe

signe of saluation. But such are such and such gifts, as the instances in diuers Scriptures shew: And therefore the man that can find those gifts in himselfe, shall be certainly saued. As for example: the kingdome of heauen is promised to such as are *poore in spirit*, Math. 5. 3. From thence then I gather, that pouertie of spirit is an infallible signe. The like I may say of the *loue of the word*, and of *uprightness of heart*, and of the *loue of God*, and the *loue of the appearing of Christ*, &c.

Thirdly, I finde out other signes, by obseruing what godly men in Scripture haue said for themselves, when they haue pleaded their owne euidence for their interest in Gods loue, or their hope of a better life. For looke how godly men in Scripture haue proued that they were not hypocrites: euen so may any Christian proue that he is not an hy-

hypocrite neither. As for example, *Iob* being charged to be an hypocrite, and lying vnder the heauie hand of God, pleades his cause, and proues that he was not an hypocrite, by his constancie in Gods wayes, and by his constant estimation of Gods word, and desire after it, as after his appointed food, *Iob* 23. 10, 11, 12. More of this kinde thou maist find in the proofes of particular signes.

Now whereas some signes are generall, and thou mightst doubt of the exposition, namely how that signe is infallible in such and such sences; for thy establishment herein, thou mayest obserue, that I expound the signe as it is expounded in other severall Scriptures. As for example: The loue of the brethren, is a generall signe. Now how shall I know that I haue the right loue of the brethren? This I explaine, by flying to diuers other Scriptures

tures, wherein the particular explications of this signe are pleaded.

CHAP. III.

*The triall of a Christian by the
signes of true humili-
ation.*

THe first way then, by which a Christian may trie himselfe, is to examine himselfe about his humiliation for sinne, whether it be right or no. For vnder this head is comprehended the explication of the doctrine of pouertie of spirit, and godly sorrow, and so in generall of repentance for sinnes.

Now the true Christian in this matter of humiliation, shewes himselfe to haue attained that, which no reprobate could euer attaine, and that in diuers particulars, as,

26 Signes
of true hu-
miliation.

First,

1. He sees
his finnes

First, he hath a *true sight and sence of his finnes*. He discernes his sinfulness of life both past and present, and is affected and pained vnder the burthen of his daily wants and corruptions, and sees his miserie in respect of his finnes. Ierem. 3. 12. Math. 11. 29. Math. 5. 4.

2. He feares
Gods displeasure.

Secondly, he *trembles at Gods word*, and feares his displeasure while it yet hangs in the threatenings, Esa. 66. 1, 2.

3. He trusts
not vpon
the merit
of his own
workes.

Thirdly, he *renounceth his owne merits*, and disclaimeth all opinion of true happinesse in himselfe, or in any thing vnder the Sunne; as being fully perswaded that he cannot be saued by any workes of his owne, or be happy in enioying any worldly things; and therefore is fully resolved to seeke for the chiefe good in Gods fauour in Iesus Christ onely.

4. He
mournes.

Fourthly, he *mournes heartily & secretly for his sins*; and so he doth,

1. For

1. *For all sorts of sinnes*: for secret sinnes as well as knowne sinnes; for lesser sinnes as well as greater; for the present euils of his nature and life, as well as sins past: yea for the sinnes he hath loued, or haue bene gainfull and pleasing to him. Yea he grieues for the euill that cleaues to his best workes, as well as for euill workes, Esay 6. 5. Rom. 7. Esay 1. 16. Matth. 5. 6.

For all sorts
of sinne.

2. *For sinne as it is sinne*, and not as it doth or might bring him shame, or punishment in this life, or in hell.

For sinne
as it is sin.

3. He is as much *troubled for his sinnes*, as he was wont, or now should be *for crosses* in his estate. He mournes as heartily for the sorrowes that fell vpon Gods Sonne for his sinne, as if he had lost his owne and onely sonne, Zachar. 12. 10, 11. or at least this he striueth for, and iudgeth himselfe, if worldly afflictions do trouble him more then his sins.

As much as
for crosses.

Psalme

5. And for
the sins of
others.

Psalme 38. 5.

Fiftly, he is *truly griened* and vexed in soule for the *abominations* that are done by others, to the dishonour of God, or slander of true religion, or the ruine of the soules of men. Thus *Lot*. 2. Pet. 2.6. and *Dauid*, Psal. 119. 136. and the mourners marked for Gods owne people, Ezech. 9.4.

6. And for
spirituall
iudgments

Sixtly, he is heartily affected, and troubled, and *griened for spirituall iudgements*, that reach vnto the soules of men, as well as wicked men are wont to bee troubled for temporall crosses; and so he is griened and perplexed *for hardnesse of heart*, (when he cannot mourne as he would,) and for *the famine of the word*, or for *the absence of God*, or for *the blasphemie of the wicked*, or the like, Psal 42. 2, 3. & 137. Nehemiah 1. 3, 4. Esay 63. 17.

7. And is
moued.

Seuenthly, he is *most stirred*

vp

vp to abase himselfe, and *mourne* for his finnes, *when he feeles God to be* most mercifull. *The goodnesse of God* doth make him *fear* God, and hate his finnes, rather then his iustice, Hof. 3. 5.

Eightly, his *griefes* are such as can be *asswaged onely by spirituall meanes*. It is not sport or merrie company that easeth him: his comfort is onely from the Lord in some of his ordinances. As it was the Lord that *wounded him* with the sight of his sins, so to the Lord onely he goeth to be *healed* of his wounds, Hof. 6. 1, 2. Psal. 119. 23, 24, 50.

Ninthly, in his *griefes* he is *inquisitive*: he will *aske the way*, and desires to know *how he may be saved*. He cannot smother and put off his doubts in so great a businesse. He dares not now any longer be ignorant of the way to heauen. He is not carelesse, as he was wont to be, but is seriously bent to get directions from

thereunto by Gods mercie.

8. And he is eased only by spiritual meanes.

9. And is carefull to learne how to be saued

the word of God about his reconciliation, sanctification, and saluation, &c. Iere. 50. 4, 5. Acts 2. 37.

10. And is fearefull of being deceiued.

Tenthly, he is fearefull of being deceiued, and therefore is not slightly satisfied. He will not rest vpon a common hope, nor is he carried with probabilities; nor doth it content him that other men haue a good opinion of him; nor is he pleased that he hath mended some faults, or begun to repent: but *repenting he repents still*, that is, he takes a sound course to be sure his repentance be effectually performed, Ier. 31. 19.

11. And earnestly desires to leade an holy life.

Eleuenthly, he is vehemently carried with *the desires of the sound reformation of his life*. His sorrow is not *water*, but *washing*; nor is it euery washing, but such as *maketh cleane*. Worldly sorrow may haue much water, but it maketh nothing cleane; whereas godly sorrow alwayes tendeth

to

to reformation & sound amendment.

Twelfthly, in all his sorrowes he is supported by a secret *trust* in the mercie and acceptance of God, so as no miserie can beate him from the consideration and inward affiance and hope in the mercie of God. In the *very* disquietnesse of his heart, the desire of his soule is to the Lord, and before his presence; though it be neuer so much cast downe, yet he waits upon God for the helpe of his countenance, and in some measure condemnes the vnbeleefe of his owne heart, and trusts in the name of God, and his neuer failing compassions, Psalme 38. 9. and 42. 5, 11. Lam. 3. 21. Zepha. 3. 12.

13. He is wonderfully inflamed with *loue* to God, if he at any time let him know that *he heareth his prayers*. In the midst of his most desperate sorrowes his heart is eased if he speed well in

G 2

prayer,

12. And trusts vpon Gods mercie in his griefe.

13. And is in loue with God if he heare his prayers.

14. And
daily iudg-
eth himself
for his sin.

prayer, Psalme 116. 1, 6.

14. He daily *keepe*s an *asse* upon his owne soule: he *iudgeth* himselfe for his sinnes before God, arresting, accusing, and condemning his sinnes. He *confesseth* his sinnes particularly to God, without hiding any sinne, that is, without forbearing to pray against any sinne he knowes by himselfe, out of any desire he hath stil to continue in it; and by this signe he may be sure he hath the Spirit of God, and that his *sin*s are forgiven him. Esay 4. 4. Psal. 35. 5. 1. Iohn 1. 7. 1. Corinth. 11. 32.

15. And
prayer in
the holy
Ghost.

15. His *request*s are daily *pow*red out vnto God. He cries vnto God with affection and confidence, though it be with much weaknesse and many defects, as the little child doth vnto the father, and thereby he discouers the Spirit of adoption in him. Rom. 8. 15. Zacha. 12. 10. Ephesians 3. 12.

16. He

16. He is unfainedly desirous to be rid of all sinnes, as well as one. There is no sinne he knowes by himselfe, but he doth desire as heartily that he might neuer commit it, as he doth that God should neuer impute it. This is a neuer failing signe, a fundamental one, 2. Tim. 2. 19.

16 Desiring to be rid of all sinne.

Note this.

17. He is content to receiue euill at the hand of God, as well as good, without murmuring, or letting go his integritie; as being sensible of his owne deserts, and desirous to approue himselfe to God, without respect of reward. This proued that Iob was an holy and vpright man, Iob 1. 1. and 2. 3, 10.

17. And is willing to suffer affliction.

18. He dislikes sinne in all, euen in those that are neare and deare vnto him in other respects, 1. Kin. 15. 12, 13, 14.

18. He dislikes sinne in all.

19. He is innocent from the great transgression, and keepes himselfe from his owne iniquitie. He is not subiect to the dominion of

19. Sinne reignes not in him.

sinne. Sinne doth not reigne in him,
Psal. 19. 13. 2. Sam. 22. 24.

20. He humbles himselfe for sinneuen in his prosperity.

20. He finds a desire to be rid of sinne, and to humble himselfe for it *in prosperitie* as well as aduersitie. He leaues sinne before sinne would leaue him. He forsakes it then, when he could commit it without apparent danger, Iob 8. 5, 6.

21. And in aduersitie his heart is vpright.

21. Or if he be in aduersitie, *his heart is vpright*, without lying or dissimulation. He so seeketh the pardon of his finnes then, and so promisseth amendment, as that he is also as carefull to praise it when he is deliuered. He is not like the Israelites mentioned, Psal. 78. 36, 37.

22. He accounts of spirituall things as the best things.

22. He makes a *supernaturall valuation of spirituall things*, accounting them as pearles of the best price, not too deare bought, if he purchased them with all the worldly things he hath; and contrariwise, accounting himselfe exceeding poore if he want them,

them or the means of them, Mat. 13.45,46. Psal. 42. & 63.1,3.

23. *He hath lost his wonted taste in earthly things: his heart is not transported with the admiration of them, or the inordinate desires after worldly things. He loves not the world and this life as he was wont to do. Though he vse the world, yet he easily confesseth himselfe to be a stranger and pilgrime here. He giues ouer the vnnecessary pleasures and profits of this life,* Heb. 11.13. 1. Ioh. 2.14,15. Rom. 8.6. *He is wearie of the world, and willing to forgo societie with the men of this world, the workers of iniquitie,* Psal. 6.8,9. and 39. 12. and 26.1, 2,3,4.

24. *If the Lord be silent, and answer not his desires, but hides his face; his spirit faileth, and he is as one that goeth downe into the pit: it troubles him as a sore crosse; and so contrariwise,* Psalme 26. 1. and 88. 13, 14, 15: and 143. 7.

23. He doth not saour the things of the flesh and the world.

24. He is much grieued if God hide himselfe.

25. Of a
lion he be-
comes a
lamde.

Iohn 16. 23. 28.

25. If he hath bene a man
subiect to boisterous, violent, and
hurtfull affections, he is now be-
come tame: of a *Lion* he is be-
come a *lambe*, and a *little child*
may leade him, Esay 11. 9.

36. His spi-
rit is with-
out guile.

26. He hath a *spirit without*
guile, Psal. 32. 2. He is more de-
sirous to be good, then to be
thought to be so; and more
seekes the power of godlinesse,
then the shew of it, Iob 1. 1. Pro.
20. 6, 7. *His praise is of God, and*
not of men: Rom. 2. 26.

And thus much of the triall of
his humiliation. The signes of his
faith follow.

CHAP. IIIL

*The triall of a godly man by
his Faith.*

FAith is the next thing to be
tried in a child of God. And
in

in as much as there are diuers kinds of faith, and experience shewes in many that giue no signes of repentance, that they will not be beaten from a confident presumption that Christ died for them, euen for them in particular: it stands vs in hand to trie our perswasion by true rules of Scripture, that so if it wil abide the triall of the touchstone, we may lay it vp as an hid treasure and a wonderfull grace of God; and if otherwise, we may repent vs of presumption, as a deceiueable sinne.

But before I open the signes of this signe, the Reader must be admonished of three things.

First, that I intend not by these signes to shew how faith may be bred or *begotten* in vs, but how faith may be *proued* and declared to be in vs. For it is the *promises* of God in the Scripture that *breed faith*: nor can humane reason beleue such great things.

Why we
should trie
our faith.

The drift
is to shew
how faith
may be
proued, not
how it may
be bred.

from God for any thing that is in vs, but onely because we see the word of God assuring such happineffe vnto such as lay hold vpon them. So that, that which breeds faith, is the *revelation of Gods promises* by his word and Spirit. Yet notwithstanding the assurance of faith is much increased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in vs.

A second
caueat.

Secondly, that I stand not precisely vpon the order of these graces of God in vs, nor determine that question, which graces are first wrought in the heart of a man: but that which I haue specially aimed at in the order of setting them downe, is to begin at those that either first appeare in a Christian, or are easiest (as I conceiue) to be discerned in him.

The 3 note
by way of
preface.

Thirdly, that I intend especially the triall of such Christians

as

as agree in this, that they are perswaded that Christ died for them ; that so the true Christian may see reason to comfort himselfe, that his perswasion is no presumption, as is the perswasion of the most. It is true, that diuers of the signes of faith here to be handled, will shew faith in the weakest Christian, though he will not yet be brought to acknowledge any perswasion. For this perswasion may be secretly wrought vpon the heart: as it is when it relieth vpon the merits of Christ onely for saluation, though the iudgement of the Christian be not resolved against his doubts,

The question then is, how a Christian may try his perswasion of Gods mercie, and his interest in Christs merits, whether it be right or no.

For answer hereunto, I say, that the true Christian doth proue his faith and perswasion
to

The true
faith.

1. Was
wrought
by the
word pre-
ached.

to be right, by those signes fol-
lowing. -

First, his faith or perswasion
was wrought by the hearing of
the word preached: and there-
fore thou must first aske thy selfe,
how thou comest by thy per-
swasion. For if thou say, thou
wast alwayes so perswaded, or
didst attaine it by meere naturall
meanes or helpes, thou art decei-
ued. For, faith is first wrought by
the holy Ghost in the preaching
of the Gospell, as it is most
clare by the words of the Apo-
stle, *How shall they beleue in him
of whom they haue not heard? and
how shall they heare without a prea-
cher?* Rom. 10. 14. And whereas
it may be, that many Christians
haue not obserued the workings
of their faith; and haue forgot-
ten the time of their conuersion;
and haue not iudgement to dis-
cerne how the Lord by the mini-
sterie of his seruants did change
their hearts, and leade them to
Christ:

Christ: therefore when this first signe cannot comfort, they must trie themselves by the rest that follow.

Secondly, he hath an high *estimation of Iesus Christ*. For the man that hath true faith, accounts all things most base in comparison of the knowledge of Christ, and the loue of God in him. He had rather be sure of Christ, then to gaine the whole world. Christ is more *precious* then all the world: yea is the onely thing in request in the desires of the Christian. Now Christ is *precious* onely to *them that beleue*, 1. Pet. 2. 6. and by this signe *Paul* knew that he was growne farre beyond himselfe in his former life, and beyond all the Pharises in the world, Phil. 3. 9.

Thirdly, he readily receiues the testimonie of Gods Ministers speaking out of the word, and stickes to it against all the contradictions

2. Esteems Christ above all things.

3. Receiues the testimony of Gods Ministers before all the world.

traditions of the world. The Apostle *Paul*, 2. Theſſ. 1. 10. ſhews, that this ſigne will be pleaded and acknowledged in the day of Chriſt: *Chriſt*, ſaith he, *will be made admirable in them that beleeue.*

Now ſome may ſay, But how ſhall we know that we do beleeue?

Why, ſaith he, you are true beleeuers, *becauſe ye receined our teſtimonie*; and this ſhall be to your praiſe in that day.

4. Caſts out
hypocriſie.

Fourthly, he cannot abide counterſetting and hypocriſie. If it be a right perſwaſion, it is a *faith unfained*; *Unfained*, I ſay, as in other reſpects, ſo in effect, becauſe it cannot abide faining, but with ſpeciall hatred purgeth out hypocriſie; which the perſwaſion of hypocrites neuer doth, 2. Tim. 1. 5.

5. Will a-
bide triall.

Fiftly, this perſwaſion is permanent: it will endure triall, it will hold out in the euill day; it inclines

inclines the heart to cleave to Iesus Christ, euen in the fire of tribulation, in the midst of *manifest afflictions*, and disgraces, and temptations. It is like *the gold in the furnace that perisheth not*: nor will it barely hold out; but a Christian by his faith comforts and supports himselfe in affliction, so as his faith becomes to him both a *breast-plate* and an *helmet*: whereas the best faith, that is not *the faith of Gods elect*, will proue but drosse, if it be cast into the furnace of temptation, further then it is supported by carnall meanes and helpes. 1. Pet. 1.6,7. 2. Tim. 1.12. 1. Theſſ. 5.8. Eph. 6. Luke 8. 13.

Sixtly, he will *beleene all things*: I say all things that he apprehendeth to be required, threatned, or promised in the word. To beleue some things onely, may be in any other kind of faith, especially when they are such things as stand with their owne reasons,
or

6. It be-
leues all
things.

or wils, or affections, or the common opinion of other men: But this is the glory of a lively iustifying faith, it will giue glorie to God in all things. *What God can speake, it can beleene*, so soone as it knowes it is spoken of God, though it be neuer so contrarie to the iudgement of flesh and bloud. Act. 14. 14.

7. Will not
make haste

Seuenthly, he *will not make haste*. This was the signe given in the Prophet *Esaies* time: He that beleeueth will not make haste. He had prophesied of hard times to fall vpon all the people: now this would shew amongst them, who were true beleeuers. For those that trusted in God, would *not make haste* to vse ill meanes to helpe themselues; they would stay their hearts in *rest and quietnesse*, and they would stay their feete too from running to *Egypt*, or to *Assur*, which God had forbidden, *Isai. 28. 16.*

If faith be right, and thy persuasion

swasion a sound perswasion, and well grounded, there are ioyned with it these things following.

Eightly, his perswasion is ioyned with a good and pure conscience; a conscience, I say, that makes him carefull to auoid sin, and do good duties, and to serue God in sinceritie: whereas the perswasion that is in wicked men, is not accompanied with a good conscience, they do not make conscience of their wayes. Now this is a cleare rule of difference. 1. Tim. 1. 5, 19. and 3. 9. Heb. 10. 22.

Ninthly, he hath a *spirit* of discerning. There is a great deale of light comes into the heart with faith. A man cannot beleeue, and be ignorant still. The Christian that is endued with faith from aboue, is endued with *wisedome from aboue*: so as he can conceiue of the things of God that concerne saluation, which
the

8. Is accompanied with a pure conscience.

9. And a spirit of discerning.

the naturall man perceiueth not. Though he may want skill in many knowledges, yet he hath skill in some measure to learne how to be saued. The doctrine of saluation he can now vnderstand, which is taught in the ministerie of the word; and he now can make some good vse of reading the Scriptures, that before discerned little or nothing in them. *The veile that lieth vpon the hearts of all flesh, is now taken from his eyes; yea the very entrance into Gods word giueth light to the simplest beleeuer.* He that was stupid and vnteachable before, doth now beare as the learned, with an holy kind of insight and iudgement. 2. Tim. 2. 15. Psal. 119. 130. Prou. 1. 4. 8. & 5. 9.

10. And the
witness of
the Spirit
of adoptiō.

Tenthly, he hath a witness within himself. *He that beleeueth, hath a witness in himselfe,* 1. Iohn 5. 10. For he hath the Spirit of adoption to certifie him infallibly of Gods loue to him, and that

that he is the child of God, Rom. 8. 15, 16: and thus the beleeuers are said to be *sealed by the Spirit of promise*, Ephes. 1. 13, 14. God leaues a pawne, a pledge with e- uery Christian that shall be sa- ued, to be as the earnest of his saluation, and this pledge and earnest is Gods Spirit. And the Spirit testifies to the beleeuer, partly by reuealing vnto him the certaintie and truth of Gods pro- mises in his word; and partly by printing vpon his heart these sa- uing graces, which distinguish him from all others; and partly by powring vpon him the ioyes, which are called the ioyes of the holy Ghost, in the vse of Gods ordinances, as the inward ratifi- cation of the assurance of Gods loue and goodnesse to the belee- uer. Of which after.

Lastly, Faith may be discer- ned by many things it worketh, which are the fruites of it: and by the fruites of faith, we may know

11. Beareth
those fruits
following.

know faith it selfe. Faith is like the roote of a tree, that lyeth vnder the ground, and cannot be seene without much digging; but by the fruit the tree beareth, we may know what kinde of roote it hath, and of what sort it is. Now the fruites of faith, are these that follow, and such like, as,

1. Loue.

1. Loue to God and the godly: for *Faith worketh by loue*, Gal. 5. 6.

2. Puritie of heart.

2. Cleanness of the thoughts and affections. For *Faith purifieth the heart*. It maketh a man strue after inward puritie, as well as outward: to get a *cleane heart*, as well as *cleane hands*. It worketh humiliation for inward sinnes as well as outward, Act. 15. 9. and driues a man to seeke pardon in the name of Christ, for all sorts of inward perturbations and secret euils.

3. Victorie over the world.

3. *Victorie ouer the world*. Faith ouercometh the world, 1. Ioh. 5.

4, 5 : and so it doth, when it maketh a man so rest vpon God, and his truth and promise, as, if he be put to it, to denie the respect of his owne credite, or profit, or pleasures, or the displeasure of carnall friends, or his hopes in matters of this world; resting satisfied with the expectation of the treasures and pleasures of a better world, yeelding himselfe ouer to be guided by Christ, and his truth, vnto the death, Psalme 48. 14. *He liues by his faith*, Gal. 2. 20.

4. Humilitie. For a true faith excludes boasting of our owne labours, gifts or praises; and makes vs able, out of the sense of our owne vilenesse, to acknowledge all the glorie to Gods free grace and loue in Iesus Christ. Rom. 3. 17. Gal. 3. 22.

5. The confession and profession of the truth. Faith will make a man speake in defence of the truth: *I haue beleueed, therefore haue*

4. Humility

5. Confession.

haue I spoken, saith *Dauid*, Psalme 116: which the Apostles pleade to proue their faith also, 2. Cor. 4. 13, 14.

6. Application of Christs righteousness.

6. The putting on of righteousness, which is not by the workes of the Law done by vs. The application of, and relying vpon the righteousness of Iesus Christ, is the proper and onely worke of true faith. Rom. 10.

7. A very spring of grace.

7. It opens a spring of graces in the heart of a true Christian: he that is a true belecuer, is qualified with sundry heavenly gifts, which were not in him by nature; which gifts do daily disco-
uer themselves in his heart, flowing from thence, as if there were a spring of liuing water in his belly. *Sanctification of the spirit and faith of the truth*, be inseparable, Ioh. 7. 38. 2. Thess. 2. 13.

CHAP.

CHAP. V.

*The triall of a godly man by such
heavenly gifts as serue him
in his iourney to
heauen.*

THus of his triall in his humiliation, and in his faith. It followeth in the third place, to trie him by his gifts, which are the fruites of faith. The true Christian differs from the wicked man, in two sorts of gifts: Some of them are such gifts as are bestowed vpon him from aboue, but serue him onely for his spirituall vse, *while he is on the way* in his iourney to heauen, and so onely in this life; such as are the *sacred thirst*: *The loue to the word*, and meanes of his holiness: *The spirit of supplication*: *The loue of his enemies*; and *his desire after the appearance of Iesus Christ*. Other gifts he hath, which

Two sorts
of graces
in a Christian.

which will accompany him *home into his heavenly countrey*, and abide vpon him for euer, and are not abolished by death: such as are *sauiing knowledge, the loue of God, and the loue of the godly*. First therefore of those heavenly gifts which will passe away; and so he is qualified with fīue distinct holy gifts, which cannot be found in any reprobate.

The holy thirst that is in the godly Christian, tried by foure signes.

The first is *his holy thirst*; which is an heavenly kinde of apperite, by which he is carried to the desire of things aboue nature; such as are the merits and *righteousnes of Christ: the fauour of God: the presence of God: the full deliuerance frō all sin: the removing of spirituall iudgements: the saluation of other men*, and the like; and this thirst is a signe the more infallible:

1. Because it is *constant* and indelible in this life. There is no part of his life, but it continueth either in the *sense* of his affection, or in the *iudgement* of his vnderstanding.

derstanding, so as he accounts *spirituall things* to be the *best things*: and though at some times his affections may be the lesse moued after them, yet his appetite is *daily renewed*, as it is in the hunger or thirst that is bodily.

2. Because it is *industrious*. For this holy thirst will guide him to a carefull *use of all the meanes*, by which good things may be attained; and doth not breathe it selfe out onely with sudden and vaine wishes, or flashes of desire, Psal. 27. 4. 1. Pet. 2. 2. Psal. 63. 1, 2. Psal. 1. 2. Acts 2. 37.

3. Because it works a constant and secret *meditation* of heavenly things desired, the heart frequently seeks after God day and night, Itaiiah 26. 9. Psal. 63. 1, 6. For what we desire feruently, we thinke on almost continually.

4. Because if the Lord quench his thirst, and satisfie his desire in *spirituall things*, the soule becomes

H

as

as a watered garden; and then follows in him an heavenly kinde of *satisfaction and contentment* with singular delight in the soule, and *vowes* and wishes of infinite and eternall thankfulness, Psalme 63.4, 5. Iere. 31. 25.26.

And thus much of the first gift.

His triall
by his loue
to the
word.

Secondly, the loue to the word is another signe that he is the child of God, and a cleare euidence of his saluation. Now because all sorts of wicked men may resort to the exercises of the word, and those that haue but a temporarie faith may shew a great estimation of the word, and find ioy in the hearing of it, and shew much zeale in things that concerne the word, and may yeeld some obedience to the directions of the word also: it is profitable to consider how the true Christian may proue that his affection to the word is more sincere

sincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is sound in his loue to the word, by these marks.

1. By his manner of receiuing it, when he doth receiue the word, *as the word of God, and not of men*: setting his heart before Gods presence, and being affected as if the Lord himselfe should speake vnto him. This no wicked man dares do: he dares not present himselfe with the whole intendments of his heart before the Lord. For this signe the Apostle *Paul* acknowledged the Thessalonians to be true Christians, 1. Thessal. 2. 13.

2. By his appetite to the word. For there is in a godly man as true an hunger after the word, as the food of his soule, as there is in his stomacke after the foode of his body; which shewes it selfe to be the more sincere, because it is constant, he desires the

13. Signes
to trie his
affection to
the word
by.

word at all times, *and at his appointed foode daily*; as it is in the bodily appetite, though after feeding the stomacke may seeme to be full and satisfied, yet the hunger reuiues againe every day, so it is with the heart of a child of God: whereas wicked men regard the word but by fits, and in a passion, and then at length fall cleane away from the affection to it, Psalme 119. 20. Iob 23. 12.

3. By his loue to them that loue the word.

4. By his sorrow, because other men keepe not the word, Psal. 119. 136.

5. By his vnfaigned estimation of the word aboue all worldly things, accounting it to be an happie portion to enioy the word in the power and profit of it, Psal. 119. 14, 72, 111.

6. By his desire and delight to *exercise himselfe in it day and night*. that is, constantly, Psal. 1. 2.

7. By

7. By his griefe, either for the want of the meanes by which the word might be taught vnto him with power, accounting such want of the meanes to be a fore famine; or for want of successe in the vse of the meanes when he doth enioy it, Psal. 42. 3.

Amos 8. 12.

8. By the extent of his loue to all the words of God, euen the Law, that with threatning shewes him his sinne, and searcheth out his most secret corruptions; being most affected with that ministerie that doth most sharply rebuke sinne.

9. By his resolution to labour as hard for the food of his soule, as men do, or he would do for the food of his bodie, Ioh. 6. 27.

Amos 8. 12.

10. By the constant sweete taste he finds in it; especially when it is powerfully preached, Psal. 119. 10. 2. Cor. 2. 15.

11. By the end he propounds

H 3

vnto

vnto himselfe in the vse of the word, which is, that he might not sinne: and that his wayes might be made pleasing to God, hiding the word in his heart to this purpose, Psal. 119. 11.

12. By his willingnesse and resolution to denie his owne reason and affections, his credite, his carnall friends, his profits, or his pleasures in any thing, when God should so require it of him, and vpon any occasion to shew his heartie respect of the Gospell, Marke 10. 29. 1. Cor. 1. 18.

13. By the effects of it: as,

1. When for the loue he beares to the word, he will separate himselfe from the wicked, that might any way withdraw his heart, or endanger his disobedience, Psal. 119. 115.

2. When he accounts the word to be his chiefe comfort in affliction, and finds it to be the maine stay, & solace of his heart, Psal. 119. 23. 24. 50. 51. 54. 143.

3. When

3. When it works in him effectually the redresse of his wayes, and freedome from the dominion of sinne, Iohn 8. 33. Psalme 119. 45. 9. 59. 1. Thess. 2. 13.

4. When it workes in him certaine and sensible assurance of heart before God. This assurance is an infallible signe of the right vse of the word, 1. Thess. 1. 5.

And thus of the second gift.

The third gift is the *spirit of prayer* or supplication, as the Prophet *Zacharie* calls it, Zach. 12. 10: and this gift he hath above all wicked men, which he shewes many wayes: as,

1. He asks according to Gods will, 1. Ioh. 5. 14.

2. He prayes with perswasion that God will heare him. He beleueneth in some measure that he shall haue what he prayes for. He prayes in faith, Marke 11. 14. Iames 1. 6, 7. Psalme 6. 9.

H. 4

1. Ioh.

His triall
by his gift
of prayer.

13. Rules
of triall.

1. Iohn 3. 19, 22.

3. He prayes *in the name of Christ*, and is affected with the sense of his owne vilenesse, and relies vpon the merits and mediation of Iesus Christ, Iohn 14. 13. Psal. 86. 1, 2. and 143. 4.

4. He will pray *at all times*, Iob 27. 9. Psal. 106. 2.

5. He is *feruent in prayer*: his heart prayeth: he hath the affections of prayer, Iam. 5. 16. Psal. 6. 8.

6. Prayer makes him exceeding wearie of the world: it giues him such a taste of his own sinfulness, and of Gods goodness, and of the glorie of heauen, that he is vehemently carried with *desire to be absent from the bodie, that he might be present with the Lord*, Psal. 39. 12.

7. *When he knowes not how to pray as he ought*, the Spirit prepares his heart, excites in him holy desires, supplies him sometimes with words, sometimes with

with affections, and sometimes worketh inward *unexpressable groanes*, which yet it presents to God, as effectuell prayers, Rom. 8.26, 27.

8. He finds an holy *rest*, and quietnesse in his conscience and heart, with spirituall *boldnesse* and *confidence* of trust in God, if he *heare him graciously*, and *answer him* in mercie, Psal. 3. 4, 5, 6. and 116. 17. and 91. 15, 17. Ierem. 33. 3.

9. He *loues the Lord* exceedingly *for hearing his prayer*, and desires to *keepe himselfe in the loue of God*, Psalme 116. 1. Iude 20.

10. His prayers proceed from an heart that loue no sinne, but desires to *depart from iniquitie*, and to do that which is pleasing in Gods sight, 2. Tim. 2. 19. 1. Ioh. 3. 22.

11. He *loues prayer in others*, 2. Tim. 1. 21.

12. He *strives against dead-*

H 5 nesse

nesse of spirit and distractions, as an heauie burthen, Psalme 86. 3,4.

13. He makes prayer his chiefe refuge; and he will pray, though prayer be in neuer so much disgrace, Psal. 69. 10, 13. & 142. 2, 5.

And thus of the third gift.

His loue to
his ene-
mies tried.

The fourth gift is the *loue of his enemies*. Any Christian may loue such as loue him; but to loue his enemies, is onely to be found in the true Christian, which he proues by these tokens of the sinceritie of his loue:

1. He can *pray* heartily for *them*, yea in some cases he can mourne, and *humble his soule* before God for them in their distresses, Psal. 35. 13, 14.

2. He *desires their conuersion* so vnfainedly, that he is sure, if they were conuerted, he could reioyce in them as heartily, as in those he now much delights in.

3. He

3. He can likewise *forgive* them their particular trespasses against him; being more grieued for their sinnes against God, then for the wrongs they do him, Mat. 6. 14.

4. He can freely acknowledge their iust praises.

5. He can not onely patiently endure their reuilings, but can forbear, when he could be reuenged by bringing shame or miserie vpon them, 1. Pet. 3. 9. Rom. 12. 14. 1. Sam. 24. 18, 19: yea he doth, as he hath occasion, strue to *ouercome their euill with goodnesse*, being willing to helpe them, or relieue them in their miserie, and do them any good for soule or body.

The last gift which is found in the true Christian, while he is in the way in this life, is, *His loue of the appearing of Christ*, which he shewes:

1. By the longing after the time of Christs coming, whether by

His trial by the loue to the appearing of Christ.

by death or iudgement.

2. By his gladnesse at the promises, or signes of his particular or generall coming.

3. By his often meditations of that day, & his hearty prayers for the hastening of it, Reuel. 22. 10.

4. By his daily care to dispatch all those godly duties which he desires to do before his death, and accordingly by his willing disposing of his estate, and endeavours to set his house in order.

And this desire of Christs coming is apparently the more sincere in him:

1. Because it ariseth out of his loue to God, and his hatred of his owne finnes, and his wearinesse vnder the obseruation of other mens finnes.

2. Because this desire is accompanied with the care of the means, by which he may be prepared for saluation.

3. Because he is thus affected
euen

even in his prosperitie, when he thrives in the world, and is not in any notable distresse.

Hitherto of his triall in such gifts as he is endowed withall in this life onely: his triall in the gifts that will abide in him for ever, follow.

CHAP. VI.

His triall in respect of such heavenly gifts as will not be abolished by death.

THe gifts that will abide in him for ever, are these three: *Knowledge, the love of God, and the love of the brethren.* These are perfected, and not abolished by death,

And first, in this knowledge, he differs from all wicked men, and so in diuers things: as,

First, *in the things he knowes:* he knowes the nature of God in

The triall
of his
knowledge

And so he
differs from
wicked
men.

In the
things he
knowes.

a right manner: he knowes God in Iesus Christ: he knowes the vilenesse of his owne sinnes: he knowes after an effectuall manner the mysteries that concerne the saluation of his soule: he knowes his owne conuersion, & the forgiuenesse of his sins, and the things that are giuen him of God. Math. 13. 13. Ioh. 17. 3. Ier. 31. 34. 1. Cor. 2. 12. He knowes that Iesus Christ is in him, 2. Cor. 13. 5.

2. In the cause of his knowledg.

Secondly, *in the cause of his knowledge.* For *flesh and bloud* did not reueale those things vnto him; he came not by them by the vse of naturall meanes, but they are wrought in him by the word and Spirit of God, Matth. 16. 17. 1. Iohn 2. 27. and 5. 10. 1. Cor. 1. 30.

3. In the effects of his knowledg.

Thirdly, in the effects of his knowledge: for,

1. It breeds in him an vn-speakable refreshing and gladnesse of heart in Gods presence, Psal.

Pfal. 36. 8, 9, 10. Phil. 1. 9.

2. It inflames him to a wonderfull loue of the word of God aboue all earthly things, Psalmie 119. 97, 98.

3. It workes in him an effectuall fauouring and tasting of the goodnesse of spiritual things. Rom. 8. 5.

4. It inclines him to a constant obedience and practise of Gods will, Prou. 8. 9, 17. Ioh. 7. 17. Deut. 4. 6. It redresleth his wayes, Psal. 119. 10. 1. Ioh. 2. 3. & 3. 34.

5. It beates downe pride and conceitednesse, and frowardnesse, and makes him humble and teachable, Prou. 3. 5, 6. and 8. 13, 14. Iam. 3. 17.

Fourthly, in the *properties of his knowledge*: for,

1. It is *infallible*: his knowledge hath *much assurance* in many things, with strong confidence and resolution at some times, especially when he is before

4. In the properties of his knowledg.

fore God, 1. Thes. 1. 5.

2. It is *indelible*, it cannot be utterly blotted out, it is fast grauen in his heart; contrary doctrine or persecution cannot raze it out, Ier. 31. 34. Eph 4. 13. Prou. 4. 5, 6.

3. It is *sincere*; for first it inclineth him to giue glorie to God, and receiue *all truth*, as well as any truth. He receiues the doctrine of God, though it be aboue reason, & against the common opinion of men, or crosse his profit, or desires, or the like. Secondly, it leades him principally *to vnderstand his owne way*, and guides him to studie the things chiefly that concerne his owne reformation and saluation. Prou. 14. 8. Col. 3. 16.

And thus he differs from wicked men in his knowledge.

Secondly, in this loue to God, he hath these things which no wicked man can attaine to.

1. He hath a deliberate inward

His loue to
God, tried
by nine
signes.

ward inflamed estimatiō of God
about all things, accounting *his*
loving kindnesse better then life, and
the signes of his fauour his grea-
test ioy, Psal. 63. 2, 11.

2. He loues and longs for the
Lord Iesus Christ with certaine
and sincere affection, Eph. 6. 24.
2. Tim 4. 8.

3. He delights in Gods pre-
sence, and shewes it by his vn-
fained loue to Gods house, Psal.
26. 8: and by his heartie grieffe
for Gods absence, Cant. 3. 1: and
by his carefulnesse to set the
Lord daily before him, walking
in his sight, Psal. 16. 8.

4. He hates sinne heartily, be-
cause God hates it; and he dis-
likes sinners, because they hate
God; accounting Gods enemies
as if they were his owne ene-
mies, Psalme 139. 21, 22. and 97.
10.

5. He constantly desires to be
like God in holinesse, being careful
to approue his affection to God,
by

by his *obedience to his commandments*, so as it is not *griuous* to him to receiue directions, but serues God with all his heart, being fearefull to displease God in any thing, Ioh 14. 21. 1. Ioh. 5. 3. Deut. 10. 12. & 11. 22. & is more affected with Gods approbation, thē all the praise of men, Rō 2. 26

6. He is much affected with Gods mercie, and the blessings bestowed vpon him, which he thankfully remembers to the praise of Gods free grace, Esa. 63. 7. Psal. 63. 2, 3, 4, 6, 8. & 107. 22. Iob 36. 24. Deut. 6. 2.

7. He loues all the godly, for this reason chiefly, because they are like vnto God in holinesse, as being begotten by him, 1. Ioh. 5. 1.

8. He is as heartily vexed for any dishonour done to God, as for any disgrace offered to himselfe,

9. Finally, he shewes it in diuers cases that befall him in his course

course in this life : as,

1. If he be put to suffer any thing for Gods sake, he endures it with much ioy and patience, 1. Thess. 1. 6. Act. 5. Iohn 22. 15. to 19.

2. If at any time he offend God by his owne faultinesse, he is heartily grieved & cast downe, and doth constantly desire to forsake any sinne, though neuer so pleasing and gainfull vnto him, rather then he would displease God, Deut. 30. 6.

3. In all streights and wants, he runs to God, relying vpon God, as his defence, rocke, and refuge in all times of troubles, making his moane vnto him, and powring out his prayers & complaints before him, Psalme 18. 1, 2.

Thus of his loue to God.

Thirdly, his loue to the godly doth also distinguish him from all the wicked men in the world, because here are diuers things to be

His loue to
the godly
tried by
ten signes

be noted in his affection to them, which cannot be found in wicked men:

1. As first, he loues the godly about all other sorts of men in the world; he accounts them as the *onely excellent people*, Psal. 16. 3. 1. Ioh. 3. 14. and affects them as if they were his naturall kindred, Rom. 12. 9, 10.

2. He loues them not for carnall respects, but for the graces of God in them, for *the truths sake*, and because *they are begotten of God*, 1. Iohn 5. 1. 2. Iohn 1. 2. 3. Ioh. 1.

3. He delights in their *fellowship* and societie in the Gospell, as accounting them the happie companions of this life, Psalme 16. 3. 3. Ioh. 8. Phil. 1. 5.

4. He hath a *fellow-feeling* of their miseries: he is in some measure affectioned to weepe with them that weepe, and reioyce with them that reioyce; especially he is glad when their soules prosper:

prosper: Rom. 12. 16. 3. Ioh. 3.

5. His desire is to walke *inoffensiuely*, as being loath any way to be *an occasion of stumbling*, or scandall to any Christian, 1. Ioh. 2. 10.

6. He can beare *their infirmities*, take things in the best sense, *suffer long*, and is *not easily provoked*: he *hopeth all things*, and *boasts not himselfe*, or enuies not them, nor will *receiue an euill report against them*, 1. Pet. 4. 8. 1. Cor. 13. 4, 5, 6. but rather makes apolo-
gie for them.

7. He easily praiseth them in all places, for their grace or obedience, Rom. 16. 19. 3. Iohn 6. Psal. 15. 5. 1. Theff. 1. 8.

8. His *wel-doing extends it selfe to them* to his power; he is bountifull, pitifull, and tender; he hath *bowels of mercie*, according to the occasion of mercie, either corporall or spirituall. He gladly receiueth them, and with a ready mind communicates to their necessities,

cessities, Philemon 7. 1. Pet. 3. 8. & 4. 8. 1. Ioh. 3. 17. 3. Ioh. 5.

9. He loues *all* the brethren. He hath not the *glorious faith of Christ in respect of persons*, Iam. 2. 1, 2. Ephes. 1. 5. Col. 1. 4. He can make himselfe *equall to them of the lower sort*, Rom. 12. 16.

10. Lastly, he loues them *at all times*, euen when they are in aduersitie, disgrace, sicknesse, or any other miserie.

Hitherto of the godly mans triall by his gifts.

CHAP. VII.

The triall of the godly man by his workes of obedience.

THe fourth way to trie him, is by his workes, or by his obedience in his life and conuersation; and so his workes excell all the workes of vnregenerate men many wayes: as,

1. Be-

1. Because what he doth, ariseth *out of the love he beares to God and goodnesse*; and therefore he doth good heartily, and not by constraint, or with repining or delay: yea he is so stirred vp with the sense of Gods goodnesse to him, that he is much humbled when he hath done his best, that he cannot bring more glorie to God, Deut. 30. 20. Ios. 22. 5. Mat. 4. 19. Rom. 6. 27.

2. In doing good he hath *respect unto all Gods commandements*: there is no part of an holy life, but he desires to practise it; and therefore he will obey Gods will in some cases when it is against his profit, credit, ease, or the liking of carnall friends, preferring Gods commandements above all things, yea life it selfe, Ier. 35. Heb. 11. 8. Genes. 22. 12. Prou. 7. 2. Act. 5. 29. Math. 16. 25. Exod. 15. 26. 1 King. 9. 4. Ierem. 11. 4. Ioh. 15. 14.

3. He will do good *at all times*,
and

and not for a fit; making conscience of his wayes in all companies as wel as any; *absent* as wel as *present*; before meane Christians as wel as before the best; at home as well as abroad. Philip. 2. 12. Gal. 5. 7. 2. King. 18. 6. Psalme 106. 2.

4. He makes conscience of *the least commandement* as well as of the greatest, Math. 5. 19. Gal. 3. 7.

5. *He comes to the light*, that his deeds might be manifest, that they are wrought in God, Ioh. 3. 21. He is desirous in all things to be guided by the warrant of the word of God.

6. He exerciseth his *faith* in the very discharge of the duties of his outward conuersation. He *liues by the faith of the Son of God*, and *commits his way to God*, and trusteth vpon the Name of the Lord, Gal. 2. 20.

7. He knoweth that his obedience is right, because *God heareth*

reth his prayers, and entertaines him graciously, when he calls vpon him in secret; whereas God heareth not sinners; and if wickednesse were in his heart, God would not regard his prayers, Iohn 9.31. Psalme 66. 18.

And thus of his workes.

CHAP. VIII.

*His triall by the entertainment he
hath from God.*

THe fifth way by which he may be tried, is by the entertainment that God vouchsafeth him in this life, which he neuer vouchsafeth to wicked men. There are diuers specialties of fauour which God sheweth to him, and not to any vregenerate man: As

1. His *election in time* is a manifest token of Gods election of
I him

5.

Six fauours
God be-
stowes vpon him
which the
wicked neuer feelee.
1. Election
in time.

him before time: the Lord shews that he hath chosen him from euerlasting, when by the power of the Gospell he seizeth vpon him particularly, and effectually perswades him to leaue the world, and the sinfull societie he liued in, and to deuote himselfe as a *living sacrifice* vnto God.

2. The baptisme by fire.

2. He is *baptized with the holy Ghost and with fire*: the *baptisme by fire* is onely proper to Gods Elect: the holy Ghost at some times falls vpon him, and sets him all on a fire, on a fire I say, both of sudden and violent indignation at sin, as it is sin; as also the fire of holy affections, with which from God he frequently and on a sudden is inflamed, while he stands before the Lord. For besides the affection which a godly man bringeth with him to Gods worship, he doth feelee his heart oftentimes on a sudden surprised with strange impressions, sometimes of sorrow, sometimes

times of feare and awfull dread of God; sometimes of feruent desires after God: sometimes of strong resolutions of holy duties to be done by him, and the like, Math. 3. 11.

3. He fees at sometimes in the vse of Gods ordinances a maruellous worke of the holy Ghost, in respect of *much assurance* and strange establishment of his heart, both in the certaine perswasion of Gods loue, and the infallible beleefe of the truth; so as at that time no dāger of death could amaze him, but he could willingly witnesse his confidence by vndergoing any thing could befall him, 1. Thessal. 1. 5.

4. He fees at some times the *unspeakable and glorious ioyes of the holy Ghost*, which are differing from the carnall ioyes or illusions may be found in wicked men, because they are such ioyes, as he fees onely in the vse of

3. Much assurance.

4. Ioy vn-
speakable.

some ordiuances of God, and such as by effect make him more humble, and vile in his owne eyes, and do enflame him to an high degree of the loue of God and goodnesse; which illusions can neuer do.

5. The sanctification of his afflictions.

5. *The sanctification of his afflictions* is another infallible signe of Gods loue to him. For God makes his crosses to become blessings vnto him, and worke his good, so as he may plainly see, that it was *good for him to be afflicted*: and besides, God giues him many times the experience of his goodnesse, both by vnexpected consolation in his distresses, and gracious deliuerance out of them, Rom. 8. 28. Psalme 119.

6. The answer of his prayers.

6. Lastly, to this place I may referre Gods hearing and answering of his prayers; whereas God doth not heare sinners, as was shewed in the end of the former Chapter.

CHAP.

CHAP. IX.

His triall by the Sacraments.

THe sixt and last way of triall of the estate of a Christian, is by the Sacraments, and in particular by the *Sacrament of the Lords Supper*. For God hath appointed the two Sacraments to be his broad scales to assure his fauour vnto his people: and because none but worthy receiuers can be partakers of so great a priuiledge as the couenant of Gods grace, and the Gospell of Iesus Christ: therefore hereby doth the true Christian distinguish himselfe from all men. For in becoming a *worthy receiuer*, he doth diuers things not onely required in communicants, but such as none but godly men can attaine vnto: As,

1. He doth *forgiue his enemies*,

Sixt rules of his triall about the sacrament.

as heartily as he desires God to forgiue him his trespasses.

2. He *examines himselfe*, and vpon examination he both *eates with (owre hearbes* (that is, comes with some measure of griefe for his offences,) and withall finds as vnfained a desire, that he might neuer offend God in any thing, as that God should there assure him of the forgiuenesse of his finnes, and that he will neuer punish him for any of them, 1. Cor. 11.

3. The couenant of his heart is to cleaue to God, and the care of godlinesse all the dayes of his life, 1. Cor. 5. 8.

4. He is in some measure perswaded of Gods loue to him in Christ; and *discernes the Lords body*, so as he is secretly in some degree perswaded of the spirituall presence of Iesus Christ, and of the operation of God: so as he beleeueth, that Christ will as certainly nourish his soule, as the
the

the outward elements can any way be fit to nourish his bodie, Marke 16. 16. Coloff. 2. 12. 1. Cor. 11.

5. He sometimes fees the holy Ghost inwardly, setting to Gods priuie scale by sudden refreshings falling like the dew vpon his heart, and establishing his soule before the Lord, Ephes. 1. 13. 1. Cor. 1. 12.

6. His heart is knit vnto the godly more and more, and increaseth in his resolution to cleaue to them onely, and forsake all other professions of men in the world; louing them vnfaignedly, and desiring for euer to be a partaker of their lot. 1. Cor. 10. 16.

CHAP. X.

*The directions that shew him how
to get assurance by the helps
of these signes.*

Hitherto of the signes of the
godly man. Now follows
the course that the weake Chri-
stian should take by the vse of
the former signes of triall, to
establisth his heart in the assu-
rance of Gods fauour, and his
owne eternall saluation.

My aduice is therefore, that
the weake Christian that finds
want of establishment and
cleare assurance, should take the
former signes of triall, and go a-
part, and set himselfe in Gods
presence, emptying his heart of
worldly distractions; and seri-
ously consider of euery rule of
triall apart; and gather out into
some litle paper-booke so much
as in euery signe he can clearly
find

find to be in himselfe, and that which he durst through Gods mercy resolutely auouch to be wrought in him by the grace of God. And this I would haue him to do with deliberation, trying himselfe by one or two of the chiefe heads at most in a day, spending no more time about it then he may well allow, without wearinesse or dulnesse.

Now because he may be perhaps discouraged with the obseruation of diuers things, which he may find wanting in himselfe in euery signe; he must therefore take sound notice of the distinction of Christians made by the Apostle *Iohn*, 1. Ioh. 2. who casts all true Christians into three sorts. Some are *Infants*, and either new borne, or but weakly qualified with the graces of Christ: yet are right, and haue true grace in some measure. Others are *strong men*, that is such as haue the gifts of the Spirit

liuely and in their power in them. Others are *Fathers*, that is, such as haue had long experience in the powerfull practise of godlinesse, and haue bene long exercised in all kinds of welldoing. Now all these three sorts may be supposed to come to these signes. The weake Christian onely takes to a few of the plainest marks in the explication of each signe. The strong Christian he takes to the most of the marks. The Fathers they in a manner discern all the particulars of Gods graces, and the seuerall workings of them. Each of these, euen the weake Christian, may see so much as may stay his heart in assurance, and so settle his faith and ioy.

When there are many signes of one and the sellesame thing, it is sufficient if it can be demonstrated, though it be but a few wayes, seeing euery particular mark being warranted by Scripture,

ture, hath force to conclude for assurance, and to proue, that we differ from all the wicked men in the world.

Though at the first in reading but a signe or two, thou get but a few things may comfor thee, yet hold out till thou come to the end of all the signes, and then thou shalt see a faire armie (as it were of arguments) to proue thy election and saluation. For whereas the most and best of vs if we be asked this question, By what marks do we know that we are the true children of God, and not wicked men? If we answer on a sudden, and by present memory, we can scarce giue two sound reasons to proue the infallibilitie of our happie estate: which shewes, that the most of vs liue at a great vncertaintie. Now he that hath gone through the signes, shall find perhaps twentie, or thirtie, or fortie seuerall and distinct arguments or markes,

markes, which when he hath collected them all together, may serue to answer all the objections of all the diuels in hell. *The gates of hell cannot preuaile against his faith*: which I declare thus: If the diuell say, thou art a wicked man, and an hypocrite; thou mayest readily answer, that by the grace of God in Iesus Christ thou art none such; and mayest put the diuel to proue by the word of God, that euer any wicked man did attaine to all those signes thou hast collected. Which, because it cannot be done, thou mayest with much rest and full assurance commit thy selfe to God, and bind thy selfe by couenant, neuer more to dishonor him by such vnbeleefe, as to call his loue and thy saluation into question. If a threefold cord cannot be broken, how weake then should thy heart be, if thou shouldest feare thy estate, vnto which God hath so sealed, and

and so many wayes marked thee out for himselfe?

And for thy further satisfaction: after thou hast collected thy signes together, thou mayest carry them to thy godly Pastor, and desire him to peruse them, and accordingly giue thee his ministeriall testimonie concerning them in the name of Iesus Christ; and this may adde much satisfaction and rest to thy conscience.

If in reading any of the signes, thou find any speciall doubts; at any hand suppress them not, but seeke resolution from doubt to doubt, and from signe to signe. Thou mayst gaine much profitable knowledge by propounding these cases of thy particular conscience.

The least gaine that can be imagined by this course, is, that whereas before thou hadst few evidences or none for thy estate, thou shalt now haue many of all sorts:

sorts: and it must needs be thy owne waywardnesse, if assurance follow not. For these signes will ransacke thee, and trie thy very heart and reines, and all thy secretest desires and practises.

Yea this benefite thou mayest reape by the signes, that they will tell thee all the dayes of thy life, how it is with thee, whether thou go forward or backward. For if by examination now thou gather out all thou canst find by thy selfe, these will not onely lie by thee to helpe thee against any temptation at any time; but besides, if thou trie thy selfe againe, either against the next Sacrament, or the next yeare, thou mayest discerne what ground thou hast gotten or lost. If thou prosper, thou wilt discerne it, by taking in diuers things in each signe, which before thou durst not acknowledge; and besides, it will excellently shew thee what thou wantest in each grace
of

of God, and so what thou shouldst set thy selfe about, to get thy wants supplied. It wil at all times make a true Anatomie of thy estate; which to the well aduised Christian ought to be accounted a matter of great moment.

The God of peace giue thee
all peace and ioy in beleeuing.
If thou receiue any good
by this Treatise, praise
God, and pray
for me.

FINIS.

THE
SIGNES OF
THE WICKED
MAN.

Together with Directions
that shew how the severall Gifts
and Graces of Gods Spirit
may be attained.

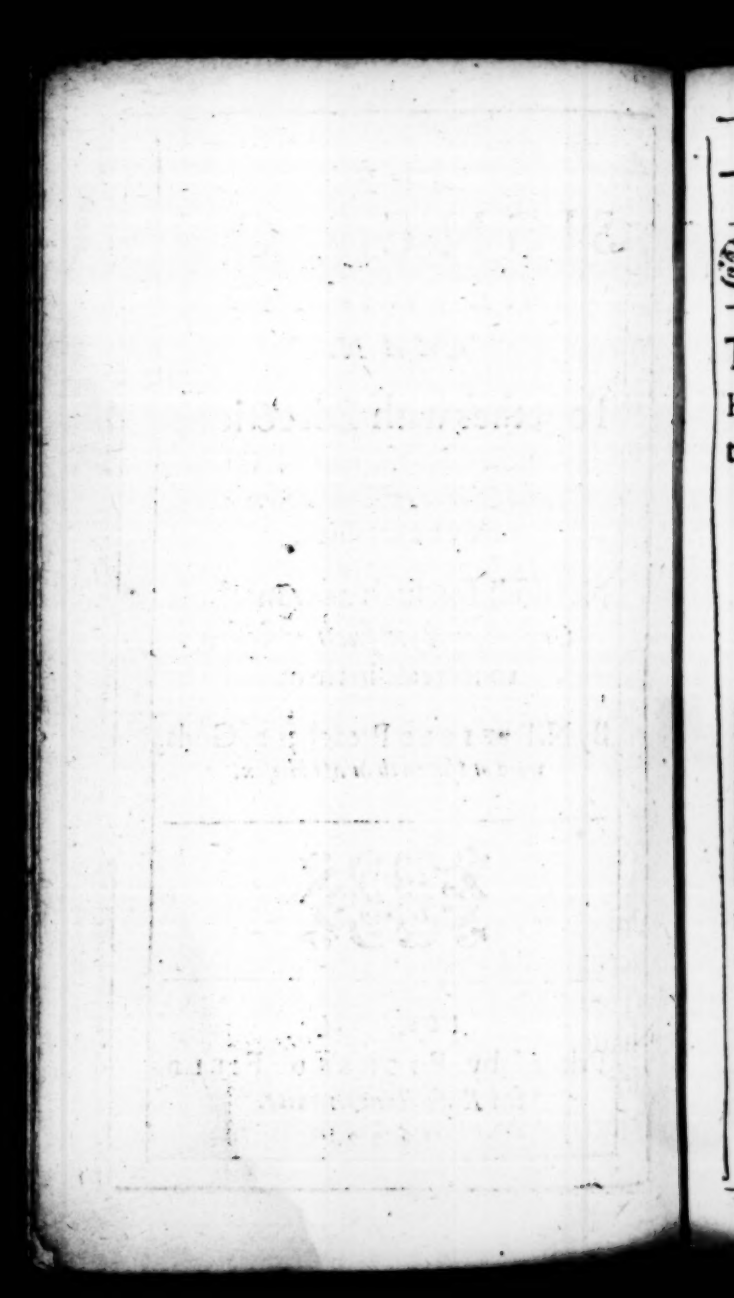
Needfull for such as want those
Graces, and for such as desire
to increase in them.

By N. BFIELD Preacher of Gods
word at Isleworth in Middlesex.



LONDON,
Printed by RICHARD FIELD,
for *Rafe Rounthwaite.*

1622.





TO THE MVCH
HONOVRED LADIE,
the Ladie BRIDGET TRACIE:

*Nicholas Bifield wifbeth all
prosperitie in the things
of the kingdome of
CHRIST.*

MADAM,



Being destitute
of a better gift
to bestow vp-
on your Ladi-
ship, to testi-
fie my thankfulnessse or ob-
seruance, I present this little
Treatise vnto you. It may
haue more vse then it shewes
for. For if things shine more
cleerly when their contraries
are

are set by them; then may this description of the estate of a wicked man by Signes, serue much to establish the godly in the point of Assurance, when he seeth himselfe freed from those fearfull and forlorne markes. And if men vse to make much of all those directions, by which any gaine or treasure may be certainly compassed: then ought the Directions not to be despised, that shew how the Spirit of God and the Graces thereof may be attained. For by these directions, both those that want the true graces of Christ, may here learne how to get them; and such as haue them but in weake measure, may by the same Rules learne how to increase them.

I haue bene induced to
thinke

thinke of your Ladiship in this Dedication, partly in acknowledgement of the great respect due to the Familie out of which you came, as it hath bene a principal meanes of causing the light of the Gospell for many yeares to shine in those places where the people had sitten in darknesse and in the shadow of death : And partly drawne by the many praises I haue obserued in your Ladiship, since the time of your sojourning in the noble Family you now liue in. Your great respect of my Ministerie, and your constant paines to employ your selfe about religious duties, deserue from me more acknowledgement then so meane a gift as this can discharge. Madam, you are
happie

happie aboue many, that God hath inclined your heart to beare the yoke of Christ in your youth, and discern the glorie of the spirituall kingdome of Iesus Christ. Your meeknesse assures me libertie to beseech you to go on in the good way of God, and to cleaue fast with all heartie affection vnto the Truth, as you haue learned Iesus Christ. It shall be a great increase of your glorie, to increase in the knowledge and grace of Christ, and (in sound deniall of your selfe, and contempt of the world) to fashion your selfe to all the courses, by which you may be pleasing in the eyes of God, whiles multitudes in the Gentry of the Land of both sexes, by following foolish

lish vanities, forsake their
owne mercie.

Now the God of peace
sanctific you throughout,
and so prosper his owne work
in you, that your whole spi-
rit, and soule and bodie may
be preferued blamelesse vnto
the coming of our Lord Ie-
sus Christ. March 9. 1618.

*Your Ladiships to be
commanded in Christ
Iesus,*

N. B I F I E L D.

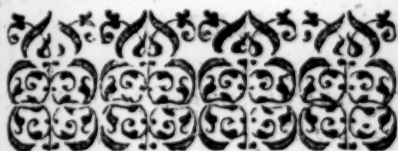
91. 2004

Now the God of peace

[illegible]

...and the ...

1. The first group of people who are not in the labor force are those who are not in the labor force for any reason. This group includes people who are not in the labor force because they are not in the labor force for any reason.



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THE



THE PREFACE TO THE CHRISTIAN *and carefull Reader.*



How necessarie it is for all sorts of men in the visible Church, to trie their estates whether they be true Christians or no, may appeare by the expresse charge given in the Scriptures concerning it. The Apostle *Paul* chargeth men to *examine themselves whether they be in the faith, and whether Christ Iesus be in them, vnllesse they be reprobates*, 2. Cor. 13. 5. And the Apostle *Peter* would haue all Christians *diligent to make their calling and election sure*, 2. Pet. 1. 10. And the like com-

mandement lay vpon them in the Church of the Iewes in the old Testament, as may appeare by that exhortation, Lam. 3. 40. *Let vs search and trie our wayes, and turne againe vnto the Lord:* and the Prophet *Dauid* in this case, chargeth men to *commune with their owne hearts*, Psal. 4. 4. How can men draw neare vnto God in the full assurance of faith, if they will not be at the paines to examine themselues? Heb. 10. 22. Or how shall we euer know that we are of God, or attaine vnto any confidence of faith, as we ought to do? 1. Ioh. 5. 19. Ephes. 3. 12.

How fearefully this point of sound triall is neglected, and how miserably most men are decciued for want of it, may appeare by this obseruation, which may vsually be made of men in the most places, viz. *that many that are carnall men, say, they are godly; and many that are godly men, say, they are but carnall.* Besides

Note.

sides that a multitude of men, both good and bad, live in securitie : the one not caring to get out of so wofull an estate ; and the other not regarding the riches of Assurance.

The causes of this miserable securitie , may be obserued and noted both in wicked and in godly men.

In wicked men these things may be easily discerned.

I. A lothnesse to examine themselves and trie their estates exactly, for feare lest they should find that they are not in a good estate. Their hearts secretly condemne them, and they thinke, if they should take particular notice of their owne condition, it would be found, that they haue indeed no true grace in them: and therefore they rather chuse to live in that doubtfull estate, then to be put out of doubt, and made to know , that they haue yet no right to the kingdome

of

Why wicked men neglect the triall of their estates.

1. Because they are afraid all is not well.

of heaven: neuer considering that the knowledge of our miserie, may be one degree to get out of it.

2. They are slothfull.

2. In such as see all is not well with them, the cause is *slothfulness*, mingled with horrible *presumption*: they had rather weare out their dayes in danger, then be at the paines to vse the means for their owne repentance and reformation: they will wretchedly put it to the venture.

3. They rest vpon the common hope.

3. Others will aduenture vpon their *common hope of mercie*: they haue certaine generall confused apprehensions of mercie in God, vpon which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the word of God, and so miserably perish: their hopes proving but *as the house of the Spider*: and the imaginarie mercie failing them, they die either as stockes without sense, or as *Indas* in horrible

rible despaire.

4. Others rest themselves vpon their outward *profession of Religion*, and some general things wrought in them, and the good opinion others haue of them: and so being somewhat *neare the kingdom of God*, they are content to rest there, as the Israelites did neare *Canaan*, though they neuer possessed it. We see many thinke, there needs no more to be sure they are in a good condition, then to heare Sermons, and abstaine from grosse outward prophanenesse, and to be well reputed of among the godly, &c. pleasing themselves with the *shew of godlinesse*, though as yet they *denie the power of it*, as hauing attained no other righteousness *then the righteousness of the Scribes and Pharises*.

5. In multitudes of men, there are seated euill opinions about assurance: They thinke either it is *impossible* to be had, or it is

K 5

need-

Or 4. vpon
their out-
ward pro-
fession of
Religion.

Or 5. they
haue euill
opinions
about assu-
rance.

needlesse, or it is *presumption* to seeke it.

6. They are letted by their beloved sinnes.

6. All wicked men are hindered by their *beloued sins*, which they are not willing to part with; but of purpose forbear the care of heauen, that they may the more securely liue in sinne.

Why some that are godly, neglect the triall of their estates.

Thus of wicked men. It is true also, that many godly Christians haue bene, and are extremely faultie in neglecting the triall of their estates, and their assurance: and the causes of this negligence in them are diuers: as,

1. Euill opinions.

1. Some are so much *misled* by the surmises of their owne hearts, that they thinke that assurance would breed securitie, and that it is a better way to keepe their owne hearts humble, to be somewhat doubtfull: not knowing, that vnbeleefe is the chiefe cause of slothfulnesse and securitie: and that the assurance of faith is the chiefe meanes to
purge

purge the heart, and quiet the soule, and workes effectually in all the duties of loue.

2. In the most, *Ignorance* of their owne gifts and Gods promises, is the cause: for if Christians did see distinctly, how farre the Lord had brought them by his grace, and withall did behold the euidences of their faith and hope in Gods promises, they could not faile of comfort, and establishment of heart.

3. *Smothering of doubts* and temptations, is a great let in many: diuers Christians are secretly, and daily assaulted with certaine strange doubts; which if they did propound, & get sound answer vnto, their hearts would heale within them, and the work of faith prosper.

4. Some Christians are kept without assurance, through the ouermuch *viewing of their owne daily infirmities* in all parts of Gods seruice: They are wicked
ouer-

2 Igno-
rance.

3. Smothe-
ring of
doubts and
temptati-
ons.

They are
wicked o-
uermuch.

ouermuch; whereas if they would study those Scriptures that shew how graciously the Lord stands inclined toward his people, notwithstanding their daily wants, their hearts would be much eased, and their minds cleerly resolved to trust vpon the euerlasting mercies of their God.

5. Melan-
choly.

5. In some, the cause is found in the disease of their bodies: *Melancholy*, when it is growne to a disease, is a most stiffe and pertinacious aduersarie to Comfort and Assurance: it doth fill the heart with so many sad conceits and fancies, and is a humour so vnteachable, y^e comfort for the most part is as water spilt vpon the ground: And the more difficult it is to remoue this let, because vsually the parties possessed by this humour, are so farre from seeking helpe, that they will not be perswaded that they are troubled with any such disease.

6. Passions

6. Some Christians are hindered

dred by their owne *Passions*; they are so froward & vnquiet in their dispositions, that their hearts are daily lifted off from the benefit of settled assurance by their owne habituall discontents. Frowardnesse is a mischieuous distemper, that weakens both body and mind; and assurance and strength of faith, seldome dwels in an vnquiet mind.

7. Others want assurance, because they *neglect the meanes of assurance*: they do not *trie all things, and keepe that which is good*; or they call not upon God daily, frequently and constantly, to giue them the *spirit of reuelation*, to shew them the *hope of their calling*, and their glorious inheritance, Ephes. 1. 18, 19.

8. *A barren life* is an vncomfortable life: and contrariwise, to *abound in good works*, hath steadfastnesse, & a secret rest of heart, as an vnseparable companion of it.

7. Neglect
of the
meanes.

8. A barren
life.

1. Cor. 13.
58.

9. The

9. Too
much loue
of earthly
things.

9. The *loue of earthly things* is another great impediment. Many professors haue their thoughts and cares so eaten vp with worldlinesse, that they cannot seriously seeke Gods kingdome, nor constantly hold out in any course for the attainment of assurance. This degree of faith requires some degree of the contempt of the world.

10. Secret
sinne.

10. In some, there lodgeth some *secret sin*, which they know, and do not iudge themselves for, and doth daily preuaile in them; and this either keeps out faith, or keeps it downe in the cradle, that it can get no strength. When I say *secret sinnes*, I meane secret from others, not from themselves. For sinnes of meere ignorance God doth not scourge in his seruants so, as to withhold his graces from them.

CHAP.

CHAP. I.

*Containing the signes of open
wicked men.*

THe triall of the estates of all sorts of Christians, may be performed by examining themselves by two sorts of signes; some are such as describe the wicked man, and some such as describe the godly man; and of the triall of the godly man, I have intreated before. Wicked men in the Church are not all of a sort: for some are *manifestly prophane* and carelesse of the kingdome of God; and some are in outward shew, such as professe the seeking of Gods kingdome, but yet in deed and in heart are without God & without Christ, and such are all *Hypocrites*. Wicked men of the first sort, are discerned by such markes as these: and so he is a wicked man,
1. That

1. He is a wicked man,

1. That liues without God.

2. That auoyds the society of the godly.

3. That fauours only earthly things.

1. That can spend whole dayes or weekes *without seeking after God*, or Christ; that accounts it no part of his care to looke after God, or any secret acquaintance or communion with God in Iesus Christ; that liues, as the Apostle saith, *without God, and without Christ*, and therefore *without hope* in the world; that seldome or neuer thinks seriously of God, Ephes. 2. 12.

2. That continually shuns & striues to auoid the companie and society of such as feare God, and in his heart loues not such as be religious, and make conscience of their wayes. This man is certainly in *darknesse*, that *hates* Gods children, as the Apostle *Iohn* often shewes in his first Epistle; especially when he *hates* them, *because they follow goodnesse*.

3. That *fauours* onely the things of the flesh, that finds a taste & relish onely in earthly things, that placeth

placeth all his contentment in the things of this life : Rom. 8. 1. Ioh.

2. 15.

4. That is vncapable and *unteachable* in the things of God and godlineſſe, having the Gofpell and *the glorie of religion* hid from his heart, ſo as he ſees nothing in the kingdome of Ieſus Chriſt *to be admired* and deſired of him, and when he enioyes the meanes, cannot diſcerne the things of God, 1. Cor. 2.

4. That is, diſcernes not the things of God.

5. That willingly *haunts with wicked* and prophane perſons, and delights in them, and chooſeth them for the companions of his life, Pſal 50. 2. Cor. 6.

5. That ſorts with wicked men.

6. That of malice perſecuteth and reproacheth and deſpitieth the knowne truth, ſpeaking euill of the good way of God, which he himſelfe hath knowne and acknowledged before, Heb. 10.

6. That of malice perſecuteth the truth.

7. That hath in him thoughts of *Atheiſme reigning*, conceiuing vile

7. That allows himſelfe in Atheiſticall thoughts.

vile things of God, without sorrow or trouble of heart for them or rather desiring he could proue them to be true, wishing there were no God at all, Psal. 141.

8. That calls not vpon God.

8. That calls not vpon the name of the Lord, who is such a one, as wholly neglects this seruice of God in himselfe and his family, vnlesse it be for fashions sake, without care or vnderstanding, Psal. 14.4.

9. That is not chastened of God

9. That was neuer chastened of the Lord: For they are bastards and not sonnes, Heb. 12.

10. That neuer examines himselfe in known sin.

10. That can spend his dayes without examining himselfe, whether Iesus Christ be in him or not: that minds it not to be sure, that he is in the faith, 2. Cor. 13.5. Ioh. 17.2.

11. That applaude himselfe in known sin.

11. That flattereth himselfe in his owne eyes, when he is threatned for sinne, and *blesseth himselfe in his heart, when his iniquitie*

quitie is found worthy to be hated,
Psal. 36. 1, 2. Deut. 29. 19.

12. That secretly lothes, and contemnes, and in his heart constantly frets at the word, when it is conscionably and powerfully preached: that finds in the good word of God a deadly savour, 2. Cor. 2. 15.

13. That liues in hypocrisie, and knowes he dissembles constantly in the seruice of God, and doth not desire to leaue it, nor take any course to resist it, or humble his soule in secret for it.

14. That desires not the knowledge of Gods wayes, and seriously accounts good courses to be vnprofitable courses, Iob 21. 14, 15, 16.

15. That hauing the hand of God vpon him, and liues in sorrow and miserie, and yet neuer seeks to God, nor humbles his soule before God, nor acknowledgeth Gods hand, or if he do,
doth

12. That lothes the word of God constantly.

13. That allows himselfe in hypocrisie.

14. That refuseth knowledge.

15. That in great distresses humbles not himselfe.

doth not labour to make his peace with God, 2. Cor. 7. 10. Ier. 5. 2, 3.

16. That cares not for the afflictions of the godly

16. That cannot be touched with compassion, or care for the afflictions of the Church & people of God. Amos 6. 5. & is merciesse, Matth. 25. Iames 2. 1. Ioh. 3.

17. That will not vnderstand to do good

17. That hath no desire to be taught to do good, but either cares not for heauen and godlinesse, or thinkes himselfe wise enough to find the way without asking, Psalme 36. 1, 3.

18. That is insensible of spiritual iudgments

18. That is not affected with feare or sorrow vnder spirituall iudgements, such as the famine of the word, absence of God, hardnesse of heart, or the like.

19. That is an ordinarie swearer

19. That is a customarie swearer, and repents not of it: God threatens he will not iustifie such offenders, but pursue them as his enemies, Comman. 3.

20 That

20. That makes not conscience to keepe Gods Sabbath: for God hath giuen the *Sabbath as a signe* betweene him and the people in the point of their *Sanctification*: so, he that cares not to prophane the Sabbath, by that signe is knowne to be none of Gods people, Exod. 31.

20. That is carelesse of Gods Sabbaths,

21. That not onely commits sinnes against his knowledge, but serues sinne, and is *a worker of iniquitie*, loues it, defends it, and resolues to continue in it, and placeth his felicity in it.

21. That is a worker of iniquity.

22. That *beleeueth not in the Sonne of God*, as they do not, that either denie his comming in the flesh, or his person, or his offices, or else rest not vpon him for life and happinesse, Mar. 16. Ioh. 3. 17. 1. Ioh. 4.

22. That beleeueth not in Christ.

23. That in any one particular sinne, knowing it to be a sinne, *hates to be reformed*, Psal. 50.

23. That hates to be reformed.

23. That

24. That
hath not
the Spirit
of Christ.

24. That hath not the Spirit
of Christ. For if any man haue not
the Spirit of Christ, the same is not
his, Rom. 8.

25. That
cannot for-
giue his
enemies.

25. That cannot *forgiue his e-
nemies*, nor pray for them that
hate him, and wrong him, Mat.
6. For if men *forgiue* not vnto
men their trespasses, neither will
God *forgiue* them their sinnes, as
is likewise shewed by the para-
ble, Mat. 18. 32.

26. That
loues not
God.

26. That loues not God, and
shewes it,

1. By an habituall forgetful-
nesse of God, of which before.

2. By his vnwillingnesse to do
Gods worke, his cōmandements
being alwaies *griuous* vnto him,
and it *seemeth euill to him to serue*
the Lord, 1. Ioh. 5. 3.

3. By insensiblenesse of the
dishonour of God.

4. By *louing his pleasures*, or
profits, more then God.

27. That
feares not
God.

27. That feares not God, and
shewes it,

1. By

1. By not caring for Gods displeasure, so he might escape Gods punishment.

2. By comming into Gods presence constantly, without any awfull regard of Gods maiestie.

3. By sinning in secret with all securitie, being onely carefull to auoide the eyes of men.

4. By contempt of the threatnings of God in his word.

28. That is *dead in trespasses and finnes*, Ephes. 2. 1, 2: that can be guiltie of many and monstrous crimes, and as if he were a dead man, continues vnder the burthen of them without sorrow, or feare, or remorse, or care of amendment, Eph. 2. 1.

29. The Apostle *Paul* puts a number of offenders in diuers grosse finnes, into a *Catalogue*, and pronounceth of them all, that without repentance they cannot inherite the kingdome of heauen, 1. Corin. 6. 9. Fornicators,

28. That is dead in sin.

29. That is guiltie of any of his sins in the Apostles Catalogue.

tors, Idolaters, adulterers, the effeminate, Sodomites, theeuers, couetous persons, drunkards, reuilers, and extortioners: and so in the Galatians.

30. That cannot repent.

30. All those that *cannot repent*, that is, such as cannot pray, nor confesse their sinnes to God, nor bewaile them, nor any way set themselves soundly to reforme them.

CHAP. II.

Containing the signes of hypocrites.

THus of the markes of notorious and wicked men. The signes by which hypocrites may be knowne, follow; and these are of two sorts:

○ Sorts of these signes

First, such as describe them so, that themselves may thereby know themselves.

Secondly, such as giue occasion to men to feare their soundnesse,

nesse, and shew, that they are likely to fall away, though for the present they make shew and profession of religion, and do escape much of that filthinesse, which is in the outward liues of others.

For the first, these are the signes of an hypocrite.

1. To professe Gods Couenant with his mouth; and denie it in his workes, Psal. 50. 16.

13 Signes
of hypo-
crites.

2. To do his workes of purpose to be seene of men, when he might cōceale the knowledge of them, and doth this of purpose chiefly, because he would haue the praise and applause of men, not seeking the approbation, or praise of God, Mat. 6. Rom. 2. 26.

2. To make cleane the out. side of the platter, and let the inside be foule: To be like a painted sepulcher: To auoide apparent outward faults, and yet to harbour a world of wickednesse in his heart, without any true repen-

L

tance

tance for it, Matth. 23.

4. To censure small matters in others, and be guiltie of great crimes himselfe: *To see a mote in another mans eye, and not care to cast out the beame in his owne eyes, Matth. 7.*

5. To pretend care of pietie towards God, and yet be vnmercifull to men; or neglect workes of mercy to the poore, that he is able to do, and yet vnconscionably omits it, Iam. 1. 26.

6. To require many things of others in their practise; and yet make no conscience of obseruing them in his owne practise: *To binde heauie burthens vpon other mens shoulders, and not to touch them with his owne finger, Matth. 23.*

7. To arrogate to himselfe the titles of godlinesse, and yet enuie and hate goodnesse in others, and to endeavour to hinder them, or oppose them, that wold enter into the kingdome of heauen, Math.

Math. 23.

8. To praise the dead, or the absent servants of God, and yet despise and persecute such of Gods faithfull servants, as are set euert them, and to disobey them, Math. 23.

9. To speake faire to mens faces, and behinde their backes to reuile and slander them.

10. *To draw neare to God with his lips, when his heart is far from him:* In the daily seruice of God to allow himselfe in the *habite of distractions*, making no conscience to worship God in his spirit, Esay 27. 13.

11. Neuer in secret to make conscience of prayer to God; and not to cry to God, except it be in sicknesse, or great aduersitie; dis regarding prayer in health and prosperity, Iob 17. 9, 10.

12. With prophanenesse to neglect Gods commandements, and to be onely diligent to vrge

and obserue mens precepts, or the traditions of men, Math. 15.

13. To punish, or reprove sin in some, because he hates them; or to forbear reproofes or punishments of others, because he feares or fauours them.

CHAP. III.

Containing the signes of such as are likely to be vnfound, and will not hold out.

16. Signes
of an vn-
found
Professor.

THUS of the first sort of signes of Hypocrites: Now follow such probable signes of hypocrites, as men may take notice of, and do vsually foreshew their falling away at length, though for the present they make great shewes. Amongst them then that make profession of religion aboue the common sort of people; these are likely to be vnfound, and not hold out.

1. That

1. That ioyne not themselves to Gods people, but forbear constantly, or forsake apparently their fellowship, Hebrewes 10.

24.

2. That are not carefull and desirous to reforme their households, and to set vp Gods worship in their Families; that are good abroad, but practise not godlineesse at home.

3. That customarily live in any sin knowne to be so to themselves, without sorrow, or amendment, whether it be in their particular calling, or generall conuersation.

4. That constantly and with delight choose out vngodly men to be their chiefe companions and friends.

5. That are wilfull in the vse of the vanities of the world, and will not be reclaimed from their excesses, or offences that way.

6. That are stiffe-necked, and

will not abide reproofe and admonition, but shew themselves conceited, and selfe-willed.

7. That are full of rash zeale, and shew it by passions, and violent furies about lesser matters, and yet haue some notable faults in themselves, which they make no conscience of.

8. That are swift to speake, and full of words, and forward to expresse their masterlike conceits, when they neither haue calling, nor fittnesse, nor power of the holy Ghost. The language of an humble Christian, that hath true grace, differs wonderfully from the emptie and impertinent language of the hypocrite, who is seldome assisted with efficacie of matter.

9. That liues inordinately, being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours house, and is apparently negligent and slothfull in the duties

Note.

duities of his calling.

10. That is more vexed for want of respect from others, then for his owne disabilities in his conuersation.

11. That seemes glad of the company of some that feare God, but cannot abide others, either for the meannesse of their place, or because the world condemnes them, (though without cause, and though there be no iust exception against their sinceritie.) They that haue religion *in respect of persons*, loue not any for religions sake.

12. That liues customarily in the sinne of swearing, or lying.

13. That is carelesse of the *sanctification* of Gods Sabbath.

14. That hath had no manner of affliction of spirit for particular sinnes.

15. That is pertinacious in the defence of gainfull and delightfull sinnes.

L 4

16. That

16. That confirms himselfe in the custornarie neglect of some of Gods ordinances, either publicke, or priuate.

CHAP. IIII.

Shewing vnto the wicked the hope to be saued, if the fault be not in himselfe.

Hitherto of the signes of wicked men, who must be perswaded to abide the triall without despaire; for the signes do not shew them, that they cannot be saued; but onely, that for the present they are not in the estate of saluation *actually*, which though it may, and ought to be grienous vnto them, to consider in what fearefull misery and sinne they liue in: yet they haue reason to know and belcene, that they *may be saued* as well as others: yea, the acknowledgment of

of their misery is one step to saluation.

Now that wicked men may not die, but take a course to be saued, two things are by them to be attended: first, the *arguments of hope*, that prooue they may be saued, and that there is a *remedy* for their misery. Secondly, the *rules*, that shew them what they must do, which being done, they may be *certaine* of their saluation.

For the first, that they may be saued, these things may hopefully assure:

1. That *God hath sworne*, that he desires not that the wicked should die, but rather that he should turne from his enill wayes, and live, Ezek. 18. 21.

2. That *God hath with singular patience* borne with him all this while, and hath not laid him beneath for all his sinnes, who long since deserved hell; and the Lord hath taught it too, that he

Arguments
of hope.

1. Gods
oath.

2. Gods pa-
tience.

is patient, that men might repent and be saved, Rom. 2. 4. 2. Pet. 3. 9.

3. The offer of grace to all

3. That God offers his grace to all, and hath made no exception against any particular man, and therefore why shouldest thou except thy selfe from saluation, when Gods grace is tendred to thee as well as others? God sends his Gospel to euery creature, euen to all Nations, Maik 16. 13.

4. Sufficient satisfaction made by Christ.

4. That God hath sent his owne Sonne to be a sufficient sacrifice and propitiation for the sinnes of all men. He is the Lambe of God, that taketh away the sinnes of the world, Iohn 1. Rom. 3. 25. 1. Iohn 2. 1 and in him is God well pleased, and would haue all men know, that he is content to take satisfaction from Christ, Matth. 3. 17.

5. The meanes continued.

5. That God hath placed them in the visible Church, and doth yet continue the meanes that is able

able to save their soules, Acts 20.
32. Iam. 1. 21.

6. That God hath declared
himselfe concerning sinne, that
there is one onely sinne that in it
selfe is simply unpardonable; all
the rest may be forgiven.

6. One on-
ly sin sim-
ply unpardonable.

7. That God hath saved as
great sinners as they, such as
were *Manasses, Mary Magda-
len, David, Paul*: Many amongst
the Corinthians were fornicators,
drunkards, raylers, and the
like, yet were justified, sanctified
and saved, 1. Cor. 9. 10, 11. And
these have obtained mercy, that in
them Iesus Christ might shew forth
all long-suffering, for a patterne to
them which should afterwards be-
leeve to everlasting life, 1. Tim.
1. 13, 16.

7. As great
sinners sa-
ved.

CHAP. V.

Shewing how faith may be gotten.

THE rules of direction follow. This then is the question: What should a man do, that he may be sure of his salvation, the man, I say, that for the present doth not find the grace of Christ in his heart? I answer: That his principall care must be to vse all meanes to get the graces of the godly Christian formed in his heart: And herein the Lord hath shewed vnto men singular mercie, that as he hath shewed wayes in his *Word*, how his seruants may *discerne* the graces, that are as so many *signes* and pledges of Gods loue, and their owne salvation; so hath he in the same word laid downe cleere *directions*, that shew how euery grace may be attained, and formed, and nourished in the hearts of men.

And

And first I will begin with faith; and the question is: What should a man do that he might attaine faith?

He that would belecue, must obserue these rules.

1. He must in the first place betake himselfe to Gods *promises*: for without the promise of grace, it is vnpossible faith should euer be formed aright in a man, he must labour to see what the Lord saith distinctly vnto sinners: I will instance in that one promise, Ioh. 3. 16. *God so loued the world, that he gaue his onely begotten Sonne, that whoso- euer beleueth in him should not perish, but haue life enerlasting.* Now his care must be, seriously to marke, and cleerly to vnderstand Gods meaning, which in this promise is to assure saluation to any in the world, that will beleue in Christ.

2. He must then consider Gods *commandement* concerning faith, that

Quest.

Ans.

1. He must consider of Gods promises.

2. He must take notice of Gods commandement to beleue.

that God doth require him to beleeue; and is so farre from being displeased with him for beleeuing in Christ, that for this cause he will damne him in hell if he beleeue not, Ioh. 3.17.1. Ioh. 3.23. He doth as exactly require vs to rely vpon this course of saluation by Iesus Christ, as he doth require any thing of vs in the morall Law: and as we ought not to sweare, or commit adulterie, or steale; so ought we not to dare to liue without beleeve in Iesus Christ.

3. He must pray for faith.

3. He must pray heartily to God, to giue him a heart to beleeue, and to forme faith in him; for *faith is the gift of God*, Ephes. 2.8. He should pray over the promises, and beseech God to incline his heart to rest vpon them, as the best treasures in the world: crie vnto the Lord, *Lord helpe my vnbeleeve*.

4. He must renounce his owne righteousness.

4. He must absolutely lay aside all thought of his *owne righteousness*.

that he may be saved.

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teousnesse by the workes of the Law,
and looke onely to Iesus Christ,
and the *righteousnesse in him*, else
he will *faile of the righteousnesse of*
God, Rom. 10. 3.

5. He must waite vpon the
powerfull *preaching of the Gospell*,
as the onely outward *ordinarie*
meanes to beget faith, offering
his soule daily vnto God, and at-
tending to the word of God, rea-
die to obey the motions of the
Spirit, knocking at the doore of
his heart in the ministerie of the
word, knowing that from this
ordinance of God, he is to expect
the *gift of faith*: he should betake
himselfe to it, with resolution to
waite with daily expectation, till
the Lord be pleased to *send the*
holy Ghost into his heart. And this
is a generall rule for this and all
other graces of the Spirit: as men
loue their owne soules, so they
must prouide to liue where the
word of God is preached con-
stantly, and in the power of it:
for

5. He must
waite vpon
the word
preached.

for from thence they shall receive vnspeakable helpe and furtherance in all the wayes of God.
Rom. 10. 14.

CHAP. VI.

*Shewing how true humiliation
may be attained.*

THus of Faith. In the next place, he must labour for true and sound humiliation for his sins: and to this end he must distinctly strue to get formed in him two things: 1. pouertie of spirit, 2. godly sorrow: for to these two belong all the branches of true humiliation.

For the attaining of spirituall pouertie, these rules are of great vse.

**I. Gather a
Catalogue
of thy sins,
either by
memory,**

First, make a Catalogue of thy finnes; which thou mayest do, either by memory or by booke. By memory thus: Go aside, set thy soule

soule before the Lord, as if thou werest presently to be iudged of him; call to mind particularly whatsoeuer thou canst remember by thy selfe: consider thy wants, thy omissions, and commissions of euill, in youth or riper age, in heart or life, in things that concerne God, or men, or thy owne soule, and disposition, thoughts, affections, words or deeds. Thou mayest then see an armie of rebellious euils thou hast bene guiltie of. By booke thus: Procure thee the labour of some reuerend Diuine, that hath briefly gathered the sins of euery comendement; and from thence gather out so many sins as thou knowest by thy selfe that thou hast bene guilty of: lay those sins daily before thy conscience, and consider how many wayes thou hast made thy selfe guiltie.

Secondly, consider then the iustice of God, how he hateth all sinne; which thou maiest be assured

Or by
booke.

2. Consider
Gods iustice.

red of, if thou remember how he plagued our first parents, the old world, Sodom and Gomorrha; how fearefully he neglected the Gentiles, cast off the Jewes; yea how he *spared not his owne Sonne* Iesus Christ, when he became a suretie for other mens finnes.

3. Think of his threatnings.

Thirdly, thinke of the terrible woes, and threatnings, and curses which are denounced every where in Scripture against such offences as thou art guiltie of.

4. Remember thy latter end.

Fourthly, force vpon thy selfe the remembrance of thy latter end, and thy appearance before *the tribnall seate* of Christ, to receive according to all that thou hast done in thy flesh.

5. Obserue Gods iudgements vpon the wicked

Fiftly, obserue with what iudgements the Lord euery day fights against wicked men in all parts of the world, sometimes by common plagues, sometimes by special and particular calamities.

6. Especially Gods goodnesse to thee.

Sixtly, aboue all things, marke with all thy heart Gods goodnesse

nesse to thee in particular, in enduring all this at thy hands, his blessings of all sorts daily bestowed vpon thee, chiefly his mercie offered to thee in Iesus Christ, that can be content to forgiue thee all thy debts, so thou be sorrie and wearie of offending. Nothing can more breake thy heart, then to obserue how God dealeth with thee, euen with thee in particular, that hast deserved so much euill at his hands.

Seuenthly, trie thy selfe by a particular examination of thy owne estate, by euery particular of the signes of Gods children, and then thou mayest see, what a poore creature thou art, what shew soeuer thou makest in the world, and what naturall gifts or praises soeuer thou hast: for then thou shalt finde how exceeding emptie thy heart is of solid gifts and the best graces, and that many a poore creature, that maketh
lidle

7. Trie thy
selfe by the
signes.

little shew in the world, hath an heart better graced by farre then thine.

8. Beg an humble heart of God.

Eightly, thou must beg heartily an humble heart of God, and a greater discerning of thine owne vilenesse. The Lord will be sought vnto, and he is ready to be found if thou seeke him constantly and diligently. It is not a small worke to breake the pride and stoninesse of thy heart: it needs power from aboue.

9. Live vnder a searching ministerie.

Ninthly, prouide to liue, if it may be, vnder a forceable ministerie, where thou mayest heare such doctrine daily as will search thy heart and ransacke thy life, where thou maist feelee the word of God go downe into thy heart and reines.

10. Watch against the things thou art naturally proud of

Tenthly, marke what things they are, which by nature thou art proud of, and labour seriously both by arguments and restraint, to alienate thy affections from them: in particular, take heed of the

the snare that is in gay clothes, delicious fare, worldly titles, and the like.

Eleventhly, shun and auoide with detestation the flatterer, and seeke vnto thee a righteous companion, that may smite thee for thy failings, and *reproue thee, and not hate thee in his heart.*

11. Auoide the flatterer

Twelfthly, labour to keepe in thy memorie and thoughts, fixe, or eight, or more, or fewer of thy faults, that thou wouldst be more ashamed of, and hast more offended in, and compel thy selfe daily to remember them: this will wonderfully do thee good, and tame thy pride, and make thee more meeke and more tractable and mercifull, all the day after thou hast duly thought of them.

12. Thinke stil of some of thy worst fruits

Thus of the way how to get thy spirit to be truly poore and humble.

The next question is, What a man should do to get a soft heart and true godly sorrow, that he might

Quest.

might be able to mourne for his sinnes before God.

Ans.

1. Consider
Gods pro-
mise about
a soft heart

1. He must first consider of Gods promises, who hath bound himselfe by couenant to *take away the stonie heart, and giue an heart of flesh* vnto them that seeke vnto him for it, Ezeck. 36. 26. 32.

2. Dayly
confesse
thy sins to
God.

2. He must daily in the best words he can, keepe a constant course in the confession of his sinnes before God, begging of God with all importunitie this mercie, that he would melt and soften his heart; and resolue, that he would neuer stand before the Lord, but he would remember this petition, alwayes iudging himselfe, giuing glorie to God. It may be the Lord will heare at the first or second time of prayer; but if he do not, thou must resolue to watch and pray still, without limiting God to the time of effecting thy desire, as knowing that it ought not to seeme grieuous vnto thee, that the

And beg
sorrow.

the Lord doth not presently worke what thou prayest for, considering how long the Lord hath called vpon thee, and thou didst not answer; and withall, the Lord is well pleased with these preparations in thy heart, and accepts thy endeour to mourne because thou canst not mourne.

3. He must obserue how the Lord deales with him in prayer, and be sure with all thankfulness to acknowledge any mercy God shewes him in prayer; as if he make him willing to pray, or giue him words in prayer, or let him feele any ioy in the time of prayer, or that he find his heart in any degree to melt: he should be wonderfull thankful, if he can get but one teare in prayer, or that he find his heart in any degree to melt: and this obseruation of Gods goodnesse letting him know, that he regards his particular requests, will melt his heart

3. Be thankfull for euery mercy in praier

heart indeed further, and perhaps set him all on a flame in desires to praise God, and to abase himselfe euen to the dust before the Lord, *Hol. 3 5. 1. Theff. 5.*

4. Acknowledge thy faults to others.

4. That rule of the Apostle *James* is sometimes of singular vse in this case of breeding softnesse of heart, and that is, *acknowledging your sinnes one to another*: when in secret we make our moanes to wise and merciful Christians, and shame our selues for our speciall offences, it many times hath melting of heart ioyned with it: so as that heart, that before seemed hardened and dry, now easily dissolues into teares. *Iam. 5.*

5. Go into the house of mourning.

5. To go into the *house of mourning*, may be in this case profitable: resort to such as be in sorow for the hand of God vpon them, especially such as mourne through the affliction of their spirits: conuerse with humble & tender harted Christians, *Eccl. 7.*

6. In

6. In all the seruices of God be sure to *draw neare to God*, and keepe thy minde from *distraction* and hypocrisie: The Sunne cannot haue such force to melt the waxe, as the beames of Gods presence haue to melt the heart, Iam. 4. 6, 7.

6. Take heed of distraction in Gods seruice.

7. The Apostle *Paul* being a sturdy Pharisee, had his heart beaten to powder with the feare of the tenth Commandement, that told him, *he must not lust*. The knowledge and consideration of the abundance of sinne-guiltinesse he had drawne vpon himselfe, by the inward fruites of his euill nature, kil'd him outright, brake his pride, and mortified him, as he at large repeates, Rom. 7.

7. Studie the tenth Commandement.

8. Remember the passion of thy Sauour, the pouerty, banishment, ignominy, temptations; the apprehension, forsaking, arraignment, condemning, and cruell death, which he suffered

8. Remember the sorowes of Christ for thy sinne.

M

for

for thy finnes: *Looke upon him that was pierced for thy sake, Zach. 12.12.*

9. Get others to pray for thee.

9. If of thy selfe thou canst not yet attaine vnto sorrow for thy finnes, get some godly Christian, that is endued with the gift of prayer, to ioyne with thee in priuate, that so the Lord may be pleased to grant in heauen, what we of him do aske on earth.

10. Vse fasting.

10. Lastly, if all other meanes faile, then set a day apart by fasting; for the day of a fast was called the day of *afflicting, or humbling the soule*; Leuit. 16. both because it was the maine dutie to be driuen after on that day, and besides, because the Lord vsually did blesse his owne ordinance so, as he gaue an humbled heart to those that sought it of him.

CHAP.

CHAP. VII.

Shewing how the spirit of Adoption may be attained, and also how the severall gifts of the Spirit may be framed in vs.

THus of humiliation: It followeth that I shew how he may attaine to the other sacred gifts, which are markes of a godly man: as in the first sort of gifts, how he may attaine to the loue of the Word, the gift of Prayer, the feare of God, the loue of his enemies, and the desire of the coming of Christ: But before I enter vpon these, it is necessarie to shew him how he may attaine the spirit of Adoption, which is necessary for these and all other graces.

And concerning the Spirit of Adoption, if any aske how it may be attained: or rather, how it may be stirred vp in vs, that we may feele his working in vs?

Quest.
How the spirit of Adoption may be had.

Ans^w.

1. He must pray for it.

I answer, that he is had and stirred vp by inuocation. God is pleased to declare himselfe willing, and ready to bestow his holy Spirit vpon men, if *they aske him of him* by hearty prayer. He that hath giuen vs his Sonne, will not deny vs the Spirit of his Sonne, to be giuen into our hearts, Gal. 4.7. And this our Sauour Christ assures vnto vs in the Parable, Luke 11.

9. *And I say vnto you, Aske, and it shall be giuen you: Seeke, and ye shall finde: Knocke, and it shall be opened vnto you.*

10. *For euery one that asketh, receiueth, and he that seeketh, findeth, and to him that knocketh, it shall be opened.*

11. *If a sonne shall aske bread of any of you that is a father, will he giue him a stone? Or if he aske a fish, will he for a fish, giue him a Serpent?*

12. *Or if he aske an egge, will he giue him a Scorpion?*

13. *If*

13. If ye then, which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

2. We must waite vpon the preaching of the Gospell, where the holy Ghost vsually falls vpon the hearts of men.

3. When we feeble the motions of the Spirit knocking at our hearts, or any way surprising vs, we must with all readinesse open the doores of our hearts, that the King of glory by his Spirit may enter into vs.

The next question is then, What we should do to get and preferue in vs the constant loue to the word?

1. The answer is first, that we should seeke to settle our selues vnder the powerfull preaching of the word; euen such a Ministry as doth set out the glory of the truth, and of the kingdome of Iesus Christ.

2. Waite vpon Preaching.

3. Cherish the motions of the Spirit.

Quest.
How we may get a loue to the word.

Ans.
1. Settle vnder a powerfull Ministry.

2. Pray God
to quicken
thee.

2. We must make conscience of it to pray vnto God to quicken vs, and inflame our hearts to the loue of his lawes, as *David* often did, *Psal.* 119.

3. Take
heede of
worldly
cares.

3. Take heede of excessive cares, and the ouerreaching of desires in the employments of the world, or the immoderate vse of worldly delights; for those *choake the seed of the word*, and alienate the affections from it; & so doth any grosse, or beloued sinne, *Heb.* 3. *Math.* 13.

4. And of
personall
discord
with such
as feare
God.

4. Take heed also of personall discord with such as feare God, especially with thy *Teachers*; for this doth by secret degrees make the heart carelesse and negligent, and in some things wilfull; & if it be not looked to in time, will bring men from the liking of the word, as they haue bene drawne from the liking of such as loue the word.

5. And of
vngodly
company.

5. Take heed of vngodly company: For in such company is quenched

quenched the sparkles of liking,
when they are kindled; yea, and
the flames of affection are much
dulled, in whom they are best
excited, Psal. 119. 115.

6. Such as find some begin-
nings of desire after the word,
and liking to it, must take heede,
that they estrange not them-
selues from the exercises there-
of: For if they heare, or reade
but now and then; either the
heart will neuer be thoroughly
heated, or if it be, it will easily
waxe cold againe: and yet here-
in some are to be warned to take
heed of disordered excesse; for
that will breed dulnesse, as well
as neglect: As when they will
reade daily for diuers houres; or
when they prouide vnto them-
selues an heape of Teachers, as
some that liue in great Cities,
thinke it religion to heare all
sorts of men, and all the Sermons
can be come vnto: As if the po-
wer of Godlinesse lay onely in

6. And of
neglect of
the increase
hereof.

Or excesse

7. Practise
what thou
hearest.

To attaine
the gift of
prayer.
1. Pray
God to
teach thee.

the vse of the meanes of godli-
nesse.

7. We must practise what we
heare, and labour to shew forth
the fruite of the doctrine. He that
would be in loue with husband-
ry, must sow his seed in his
ground, and then the gaine of
the haruest will still allure him
to like the trade. If we be fruit-
lesse hearers of the word, we
cannot loue it; or if we do, it
will be but for a flash, or small
time.

Thus of the loue to the word.
He that would learne to pray,
must follow these directions:

1. He must go to God in the
name of Christ, and beseech
him to *giue him words*, and by his
Spirit to teach him to pray. It is
God onely can make a man
speake a *pure language*; for he
onely can instruct the heart
of man, and endue it with this
heauenly gift, Rom. 8. 26. Ephes.
3. 9.

2. It

2. It will much helpe him to ioyne himselfe to such as *call vpon the Name of the Lord with a pure heart*, especially in the dayes of their humiliation, 2. Tim. 2.22.

2. Ioyne with such as can pray

3. There are three distinct things, which a man may with singular profite propound vnto himselfe in his prayers: Confession of sinnes: Petition for grace: and thanksgiving for mercies received. Now the weakest Christian may be, through Gods blessing, comfortably furnished for his owne particular, if he take such a course as this; to go aside, and with all secrecie and attention of heart before the Lord, aske himselfe these three Questions.

3. How he may furnish himselfe in euery part of prayer.

1. What sinnes haue I committed, which either now do trouble me, or if I were to die, would make me afraid? Let him set them downe in a paper, or in his memory distinctly, till he

3. Questions.

can bethinke himselfe of no more. It is no great matter for the order how he sets them downe, so he be sure he haue the chiefe sinnes, in which he daily offends, or hath offended.

2. What would I haue the Lord do for me, if I might haue what I wish? Let him set the particulars downe, till he can remember no more. As for example, I would haue him forgiue me my sinnes, and I would haue him giue me strength against such and such sinnes, and I would haue him giue me faith and assurance; and I would haue him giue me heauen when I die; and so go on with all the things he feeles a desire in his heart to seek of God, till he can remember no more: and if at any other time he remember some speciall thing, which he would further haue, which he hath not in his Catalogue, let him set it downe, as from time to time he sees cause.

3. What

3. What speciall fauours hath God shewed to me, which I see I ought to take speciall notice of? Let him set them downe distinctly, whether they be deliuerances, or such and such spirituall or outward mercies, preserving the memorie principally of the chiefeſt of them.

Now when he hath thus furnished these three heads with things that in particular concerne himſelfe, they being all matters of weight, he muſt now carrie these things or the chiefe of them in his mind, and frame his heart to ſpeake to God in the beſt words he can get, to ſignifie his deteſtation of thoſe ſinnes, his humble requests for thoſe graces, and his vnſained thankfulneſſe for thoſe bleſſings. Howſoeuer he may be rude or vnperfect in his language about theſe at the firſt, yet exerciſe will bring him to a ripeneſſe; and by this courſe he ſhall be ſure to ſpeake
of

of things that concerne himselfe nearely; and that God which hath taught parents to regard the vnperfect language of their little children when they begin to speake vnto them, will himselfe much more delight to *heare the desires of his seruants*, that are grieued, that they cannot speake in a better sort vnto him. The profit and comfort of this course, will appeare by experience to be exceeding great: besides, it is an easie way, when there is in any a true desire to be at the paines to learne this language of speaking to God by prayer; and Gods Spirit will helpe and teach the poore Christian, and draw his petitions for him, and prompt him both with words and affections; and the Christian must know this, that when he hath confessed his sinnes, and shewed what he would haue God do for him, with the best words he could in the truth of his heart, he

he hath made a most effectuall prayer to God.

Thus of prayer.

The awfull feare of God, and the reuerent dreading of God, may be begotten and increased in vs, if we thoroughly remember and deeply ponder vpon,

How the feare of God may be begotten in vs.

1. The surpassing glorie and transcendent excellency and perfection of his Nature, his absolute Puritie, and exact Iustice, and Holinesse.

2. The wonderfull workes of God, especially those standing miracles shewed in the hanging of this mightie earth, and those huge heapes of water in the clouds, & the bounding of these mightie seas, and such like.

3. His fearfull threatnings of all sorts of woes against the transgressions of men.

4. The terrour of the last day, and the dreadfulnesse of death and iudgement.

5. The fearefull and sudden iudge-

iudgements which haue fallen vpon wicked men; either recorded in Scripture, or reported in Histories, or obserued in experience.

6. Especially, if we thinke much and seriously of the great goodnesse of God to vs, how he hath striven with vs to overcome vs with his mercies.

Thus of the feare of God.

How loue
to our ene-
mies may
be excited.

We should strue to stirre vp in vs affection and loue to our very enemies, by such considerations as these:

1. Because Christ, to whom we are infinitely bound, hath expressly charged vs to look to this, that we do loue our enemies; & therefore for his sake we should denie our selues, and our owne corrupt desires and affections, and strue to shew the truth of our loue euen towards them that hate and persecute vs.

2. There is none so wicked, but they haue something good in

in them, and worthy to be respected.

3. Our enemies do vs good, though they intend it not; we ought to like the very rod that mends vs, and regard the water that washeth vs white, and make much of the stone that tries vs, and the glasse that shewes vs our spots, and not mislike the tents that searce our wounds.

4. If euer God turne their hearts, they will be effectuell instruments of our praise and Gods glorie in the day of their visitation, they will then willingly beare the shame of their owne sinfull oppositions.

I forbear to set downe the directions for the attainment of the loue of the appearing of Christ, because I haue at large handled that point in the Treatise of the *Cure of the feare of Death.*

CHAP. VIII.

Thus of the directions that concerne the first sort of gifts: concerning the attainment of the other graces, the directions now follow.

How to
increase
saving
knowledg
1. He must
be wise for
himselfe.

2. ^{He} must
study only
profitable
things.

AND first for the attainment of saving knowledge, and the increase of it. these directions are of excellent vse,

1. First, in hearing or reading the Scriptures he must *be wise for himselfe*, that is, marke distinctly what he heareth or readeth, that may especially concerne himselfe, Prou. 9. 12.

2. He must study those things exactly, which most concerne him, *auoiding vaine questions*, and fruitlesse contemplations, and *vaine ianglings*, and controuersies: he must especially labour to know *Gods Nature* aright, and the distinct *manner of Gods true*
Worship,

Worship, how he may serue him: he must study to know *his owne particular offences*, and *Christ crucified as his Saviour*, with the benefits of his mediation, and the necessary things that concerne his owne Iustification, Sanctification, and finall Saluation.

3. He *must redeeme the time*, & by forecast and order, prouide so, that some time may be daily allowed for holy studies to recouer his former time lost.

3. He must redeeme the time.

4. He must *enquire and take counsell*, he must take heed of smothering his doubts, but must carefully seeke satisfaction to his conscience, as occasion ariseth. There is more profit in this rule, then many Christians are aware of.

4. He must propound his doubts.

5. He must take heede of *consulting with flesh and bloud*: he must not regard other mens opinions; or his owne carnall reason; but resolute to giue the glory to,

5. He must not consult with flesh and bloud.

to Gods Word, so as to submit himselfe to what he shall finde therein required to be beleued, or done, or auoided.

Other Rules he may finde in the directions for the priuate reading of the Scriptures: as also in Rules of life.

How the
loue of
GOD
may be
wrought
in thee.

1. Thou
must a-
uoides for
getfulnesse
of God, &
the loue of
the world.

2. Thou
must study
Gods prai-
ses.

Thus of sauing Knowledge.

That thou maiest inflame in thy heart the loue of God:

1. Thou must auoide with speciall care, these things:

First, *Forgetfulnesse of God*; Thou must not dare to go whole dayes, or weekes, without communion with God, or remembering his holy presence.

Secondly, *the loue of the world*: We cannot loue the Father, while our hearts dote vpon any earthly things. Of necessity, some degree of the contempt of the world must be bred in vs, before we can loue God.

2. We must labour for a di-
stinct knowledge of the dreadfull
praises

praises of Gods Nature and Workes, as they are described in the Scriptures, or may be obserued by experience. This is a needfull direction, and miserably neglected.

3. We must frequent his house; especially when his glorie doth shine in the power of his Ordinances in his Sanctuary.

4. We should especially studie the mercies of God, and all the good things he hath promised, or giuen vnto vs, that we may after a solid manner cause our hearts to know, how infinitely we stand bound to God.

5. We should obserue carefully and daily, our owne sinfulness and vilenesse, and vnworthinesse: For vnlesse we cast out selfe-loue, we shall neuer get in the true loue of God.

6. We should pray much; for an holy course in prayer doth breed in men a wonderfull loue of God: and admiration of that fellow-

3. Thou must frequent his house.

4. Thou must study Gods mercies,

5. Thou must obserue thy daily infirmities.

6. Thou must pray much.

7. Thou must resort to experienced Christians.

8. Thou must behaue thy selfe lovingly towards the godly.

What we must do to get the loue of the godly.

1. Auoide the company of the wicked.

fellowship, which thereby they haue with God.

7. We should resort often to such, as vse to speake much of the praises of God, and marke the experience of Gods wonderfull prouidence, or the glory of his Word.

8. It will much further the loue of God, to get and increase in vs a louing respect of, and behauour towards such as feare God, and beare his Image.

Thus of the loue of God.

Concerning the loue of the brethren, two questions may be demanded: The one, what we must do to get an hearty loue to the godly: And the other, what we must do to preserue it when it is gotten.

For the first, he that would heartily be affected towards all the godly with a brotherly loue, must obserue these Rules:

1. He must not haunt with vicious persons, nor go with dissemblers,

semblers, nor hold needlesse societie with such as hate godlinesse and godly persons, Psalme 26.4,5.

2. He must much meditate of Gods loue to him, and of the great things were done by Iesus Christ, and of those rich mercies are offered him in Christ, and of the wonderfull loue that God and Christ do beare to true Christians, and how glorious they shall be in the kingdome of heauen.

The arguments taken from Gods loue to vs, or Christs suffering for vs, are often vsed in the first Epistle of *Iohn*, to perswade vs to the loue of the brethren, as 1.Ioh. 4. 8, 9, 10, 11, 12. Psalme 16.2,3.

3. He must take notice of Gods peremptory commandement, who requireth this of him as one principall dutie, that he loue the godly: with an vtter disclaiming of him, if he do not loue

2. Meditate
much of
Gods loue
to vs.

3. Consider
Gods com-
mandement

For the
preserva-
tion of our
loue three
things
must be
looked to.

loue them, 1. Iohn 3. 10, 11, 12, 23.

For the second, that he would continue & increase and abound in loue.

1. He must seeke, and hold, and not forsake the fellowship that he hath with the godly in the Gospell, but make them the constant companions of his life, Heb. 10. 25.

2. When he finds his affections stirred vp, he must make vse of all opportunities, by his deeds to shew the fruites of his loue vpon all occasions of mercie and wel-doing, else affections will die in him. The fruites of righteousness must be sowed by practise, 1. Ioh. 3. 18. If affection be onely in shew or in words, or in the conceptions of the heart, and be not expressed and made fast by the engagements of practise, it will much decay, if not wholly be lost.

3. He must by all meanes
take

take heed of discord with any of them, striving for a resolution to take things in the best part, to beleeue all things, & endure all things, suffering long, without enuie, or reioicing in iniquitie; doing all things without reasonings or murmurings, or censuring, or complaining; auoiding vaine ianglings and self-conceitednesse, begging of God an ability to beare with the infirmities of others. See further directions about this point, in the Rules of life.

CHAP.

CHAP. IX.

Hitherto of the directions that concerne the attainment of the sacred gifts of the mind. Now it followeth to shew, what thou must do, that in all thy wayes thou mightest walke vprightly, and attaine vnto sound sinceritie of heart and life.

How sound
sincerity of
conuersation
may be
formed in
thee.

HE that would walke vprightly, or take a sound course to continue in his vprightnesse, must earnestly looke to these rules.

1. If thou haue bene guiltie of any grosse sinne, know it is vnpossible thy heart should be vpright, till thou haue with speciall repentance humbled thy self before God for that sinne; and that also by conscionable practise thou keepe thy selfe from the great transgression, Psalme 19.
13.

2. Thou

2. Thou must in a speciall manner watch and strue against hypocrisie, & that in two things chiefly: First, that in thy setting out into Religion, thou fashion not thy course more to get credit then grace. Secondly, that in Gods seruice thou by all meanes auoide distractions, and so resist and checke thy pronenesse of heart therunto, iudging thy selfe seuerely, when thou so offendest, till thou be able in some happie degree to serue God with thy spirit as well as with thy bodie: The habite of dissembling with God is extremely dangerous.

3. In thy conuersation take heed of that fearefull carelesnesse of the most men, shewed in the knowne and wilfull practise of sinne, vpon pretence that it is but a small offence, or secret. Take heed of the sinnes of deceit, how gainefull soeuer they might be to thee: thou maist together with vprightnesse lose the kingdome

N

of

of heauen, for daring so wilfully to breake one of those litle commandements, Matth. 5. 19. Take heede in generall of a stiffe and wilfull heart: they are seldome vpright, that are heady and peremptorie, and hard to be perswaded, Iam. 3. 17. Prou. 21. 29. Hab. 2. 4.

4. As much as may be, accustom thy heart to the obseruing of Gods presence; walke, as before him, Gen. 17. 2.

5. Yeeld thy selfe ouer to be wholly guided by Gods word; *Without knowledge the mind cannot be good*, Prou. 19. 2. and he that *walketh according to this rule*, shall haue peace in his heart and conscience, Gal. 6. 16. Let Gods *Law be the light for thy foete, and the lanterne for thy paths*, Psal. 119. Labour therefore to get a particular warrant for the lawfulnessse of thy practise in the occasions of thy calling, either generall or particular: where thou doubttest

doubtest enquire, so shalt thou walke in *a sure way*, and *delight thy selfe in much peace.*

6. Take heede of idlenesse, and prouide to walke faithfully & diligently in some honest calling of life.

7. Be sure thou hold a constant course of confession of thy sinnes to God. and do it without hiding, or extenuating; iudging thy selfe for euery knowne sinne, and especially praying against, and resisting the sinne thou art most prone vnto.

8. Be not well pleased with thy selfe, till thou canst approue thy care to be good at home, as well as abroad; looke to this rule, and take heed of frowardnesse, and peruerse behauour in thy family; Thou wilt hardly get any comfortable euidence, that thou art sound at heart, if the vsuall family sinnes reigne in thee.

9. Thou mightst wonderfully aduance, and establish vprigh-

nesse of heart in thee , if thou wouldest carefully but acknowledge this honour to God in his word , that whensoever thou didst feele thy conscience wounded, or smitten for any particular offence by the word of God, that then without delay thou wouldest in secret go to God , and humble thy selfe by confession , and from that time forward remember to strue against that sinne : And so likewise when God with some speciall glory of his truth doth affect thee in the hearing of some needfull duty to be done , not to dare to delay, but haste to the obedience of that good word of God.

FINIS.

THE
PROMISES:

OR,

A Treatise shewing how a
godly Christian may support
his heart with comfort,

Against all the distresses
which by reason of any afflictions
or temptations can befall
him in this life.

Containing all the most com-
fortable places through the whole
Bible, orderly digested.

By N. BIFIELD Preacher of Gods
word at Isleworth in Middiesex.



LONDON,
Printed by RICHARD FIELD,
for *Rafe Rounthwaite.*

1622.



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TO THE MVCH

Honoured and right worthy,
Sir William Throgmorton Knight
 and Baronet, and *Sir Francis*
Darcie, Knight: *N. Bisfield*
 wisheth the increase of all Grace
 and happinesse that accompanieth
 the loue of the Lord Iesus
 in sinceritie.

IF the manie
 crosses and
 temptations,
 with which
 the life of all
 men, euen the most godly is
 distressed, be seriously weigh-
 ed, and withall the great dis-
 consolation that too often
 surpriseth the hearts of most
 Christians, be compassionat-
 ly thought on: and if withall
 N 4 the

the singular glory of a godly mind framed vnto vnmoueable rest, and stedfast contentment, be thoroughly conceiued of; it cannot but be manifest, that if a way can be shewed how a Christian may fill his heart with comfort in any condition he can fall into, in respect of affliction, that such a course is profitable, and all ought to take notice of it, and with all care and paines employ themselves about it. This by Gods assistance vpon apparent grounds of Scripture I haue endeouored to shew in this Treatise; and doubt not but by experience humble & godly Christians will find much refreshing and establishment of heart, if they apply themselves distinctly & diligently

to draw of the water of life,
out of those wells of saluatiō,
opened for them euery where
in this roale of Gods promises.

This Treatise I present to
your Worships, & vnder the
countenance of your names,
desire to cōmend it vnto the
Church of God : & this I am
induced to do for diuers rea-
sons: your forwardnesse in the
profession of sincere religion
for many yeares, the publike
seruice you haue done in your
Countrey in the administra-
tion of Iustice, for the incou-
ragement of the good, & re-
formation of abuses, your
great care frō time to time to
plant painfull and profitable
teachers in the places of your
abode, together with the ex-
cellent gifts with which God
hath furnished your minds,

N 5 deserue

deserue to be freely and publicly acknowledged in the Church of God; and in mine owne particular I have bene so many wayes obliged, that with much gladnesse I embrace this occasion, to let the world know my desire to be thankfull for the many helps & furtherances my ministrie hath receiued from the countenance & endeouours of both your Worshipps, as occasion hath at any time bin offered. Desiring your acceptance hereof, and praying God to preserue you in his feare with out offence, till the day of Christ, and to enlarge in you the desire and power of well-doing in all things, I end and rest, *Isleworth, Octo. 1618.*

*Your Worshipps in the seruice of Iesu
Christ to be commanded,*

N. Bisfield.

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CHAP. I.
Containing the Preface.



He drift of this Treatise, is, to shew a godly Christian (who is already assured of Gods favour, and knowes he shal haue abundant happines when he dies, in heauen) how he may support his heart with sufficient contentment against all the miseries can assault him from the time of his conuersion, till his death. For this purpose I shall breake open a *Mine of Treasure*. For I intend frō all parts of the booke of God to select and set before thee those *rich Promises*, which God hath there recorded, to be as wels of comfort vpon all occasions.

Two things of necessitie must be granted. The one is, that though we haue gotten the assurance of Gods fauour, and freedome

freedome from the power and guilt of our sins; yet many things will still aile vs, and oppose our consolation. We shall meet with temptations and afflictions of all sorts, reproches, aduersaries, trouble of spirit, and such like. The other is, that there can be no such discouragement, difficultie or affliction, but in the word of God we may haue a sure consolation or directiō for it, able euery way abundantly to sustaine vs.

But before I enter vpon the unfolding of this *great Role of Promises*, I must preface about fīue things, which tend to make vs more fit to receiue them.

First, it will be profitable for vs to consider briefly the worth of the promises; they are called, the *unsearchable riches of Christ*, to assure vs that he is a very rich man that hath his hart stored with the promises of God well applied. The Apostle *Peter* saith, that they are *great, and precious promises*, which

I.
The worth
of the pro-
mises.
Eph. 3. 6, 9.

2. Pet. 1. 3.

Rom. 4.

Rom. 9.

Eph. 3. 6.

2.

To whom
the promi-
ses be ong.

which God hath giue to vs. Promises in our hearts, are better the pearles or precious stones in our chests. They are the inheritance God giues to his people in this life, and therefore they are called *the heires of promise*; a greater portion then any King on earth can giue to his child. The very keeping of the Records of these promises, was a great prerogative to the Jewish nation: and it is accounted a singular happinesse for the Gentiles, that they may now *partake of those promises*. Little do we know what wrong we do to our soules, when we keepe them ignorant of the promises: & it is one of the greatest offices vnder the Sun, to dispense these promises to man. 2. Tim 1. 1. Tit. 1. 1, 2, 3.

Secondly, before I enter vpon the explication of the promises, I must likewise tell you, to whom they belong, and who they are that haue interest in them. For all vnregenerate men, that liue in their

their finnes without repentance, are strangers from the covenants of promise. The children of the bond-woman have no part in the testament of grace: onely they that are Christs, have the benefite of the promises in Christ. The children of God are the heires of promise. Men must have godlinesse, that have the promises either of this life, or that to come. In short, all those that have repented them of their sins, and belecue in Iesus Christ, may come to these promises with large hearts, as knowing y they reade and heare that which they have cleare and full interest in.

Eph. 2. 12.

Gal. 4.

Gal. 3. 22.

Heb. 6. 17.

1. Tim. 6. 8.

Thirdly, concerning the vse these promises may be put vnto all our life long. They will driue away griefe, discouragement, or feares, that at any time may seize vpon vs. They will sweeten all our afflictions. They will exceedingly nurse vp and confirme our faith: and further, they will haue a singular vse in preserving vs against

3.
The vse of
the promi-
ses.

gainst the enticements of the profits, pleasures and lusts of the world, and against the cares of this life. Our affections are the feete of our soules, and with the promises we may be daily shod; so as neither thornie cares pricke vs, nor foule pleasures defile vs. Eph. 6. The Gospel shewes vs still a better proiect, when the diuell or the world entice vs. And a true reason why many times we are not able to resist enticements, is, because our hearts are not filled with the promises, which else would shew vs so much sweetnesse, as all other things would seeme but base in comparison of them. When we are tempted with the pleasures of sinne, if we haue not a more delightfull proiect to offer to our hearts, it is easie for vs to be seduced. And further, these promises soundly studied and layed vp in our hearts, will breed cheerfulness of spirit, and that

con.

contentation which makes godlineſſe to be ſo great gaine. And beſides, they will daily excite in vs all encouragements to well-doing, and they do alſo ſet out maruellouſly the glorie & ſplendor of Gods loue, power, preſence, prouidence, and grace toward vs. What ſhall I ſay? the promiſes giue vs euen heaven vpon earth, & ſet out the incomparable gaine of true godlineſſe; yea, by the we approch ſo neare vnto God, that, as *Peter ſaith, By the we partake of the diuine nature.*

A fourth thing which I would preface about, is, concerning the infallibilitie of the promiſes: for that may much inflame in vs the deſire to ſtore our hearts with them, (hauing heard of their worth) if we likewise be fully aſſured concerning the certaine accompliſhment of all the good which is contained in them I ſuppoſe no man doubts, but that if it could be made good, that a poor
Christian

1. Tim 6.
7, 8.

2. Pet. 1. 4.

4.
The infallibilitie of the promiſes, proued by 13. ways

Christian might have all those excellent things w^{ch} are contained in al the promises of the Bible, he were in a matchlesse estate. Now there are many things which may put vs out of all doubt in y point; marke them heedfully, for they may do thee singular good.

1. They are all but as one promise.

First, obserue that the promises are in some Scriptures called in the singular number, the *Promise*: and why so? As for other reasons, so to assure thee, it is as sure and as easie for God to fulfill all that goodnesse contained in all those promises, as if they were but one onely promise.

2. From the nature of God.

2. Consider *the Nature of God*: *he cannot lie*, it is vnpossible for him to denie his word, he may as easly denie himselfe. If God haue said it, it must needs come to passe. This argument is vsed in this point, Tit. 1. 1, 2.

3 From the antiquitie of them.

3. The *antiquitie* of these promises much adde to our assurace. The Apostle in Tit. 1. 2. saith, that these

these promises were made *before the world was*: and hitherto in all this time God never failed of one word of his goodnesse.

4. We haue the *writing* of God to shew for them; they are vpon record in the Scripture: and shall we mistrust when we haue Gods owne hand to shew for it? *His word is true, and righteous altogether*, Psal. 19. 8.

4 From Gods writing.

5. Yea, we haue the *oath* of God too, that by two things, in which it is *unpossible for God to change*, the *heires of promise might haue abundant consolation*, whensoever they make recourse vnto the promises, Heb. 6. 17, 18.

5. From Gods oath.

6. We haue these promises *preached* vnto vs by Ambassadors sent of purpose, *at the commandment of God*, who hath enioyned them to make it *manifest*, that God will be as good as his word in all those, Tit. 1. 3.

6. From the messengers sent about the.

7. Yea, Christ Iesus himselfe did employ his ministerie, to assure

7. From the ministerie of Christ himselfe.

sure and confirme the promises made before to the Fathers, as the Apostle shewes, Rom. 15. 8.

8. From the death of the Testator.

8. Yet more, we haue *the bloud of Christ*, and the death of the *Testator* to confirme this new Testament, and al the promises contained therein, Heb. 9. 16. so as in Christ they are now all, *Yea and Amen*: there can be no nay nor deuiall of them; they well may be now pleaded in any Court of the Iustice of God.

9. Frō our Annoyning.

9. The *Annoyning* that is vpon vs, may assure vs, and establish vs. Was there euer any king annoynted of God to be a King, y made doubt of the kingdome? Why? The annoyning of God is vpon our hearts. The graces of the Spirit powred out vpon vs, are our assurace, that God will not withhold frō vs our regal priuiledges, if we seeke them. 2. Cor. 1. 20, 21.

10. Frō the extent of the promises.

10. It is some feeling to vs, to consider the extent of the right to those promises: For God hath excepted

excepted no sort of men, but in Christ they may get to haue their part in those promises, as the Apostle shewes, Galath. 3. 27, 28, 29.

11. The Law was the onely thing that might hinder vs of the enioying of the promises. And the Apostle hath prooued, that *the Law cannot disanull the Promises*, in which the nations of the earth should be blessed, made foure hundred yeares before the Law was given on Mount Sinai, Galat. 3. 17, 21.

12 We haue the seale of God to this writing: now God hath sealed foure waies.

First, in his *Counsell*: the book of his eternall counsell was written within, and without, and it had *seuen seales*, to signifie that it was perfectly ratified, & though none in heauen and earth could reade it, yet for our comforts we know, that *the Lambe of the tribe of Iuda*, the Lord Iesus
O Christ

11. From the time of giuing the promise.

The promise sealed
four waies

1. In his counsell.

Christ our Sauour, *hath opened it now, and made it manifest*, Reu. 5.1, 2. &c.

2. In his Sonne.

2. In his *Sonne*: for *him bath God the Father sealed*, Ioh. 6. 27. God made all sure when he sent out Christ; he sealed his commission in all things, that concerned the happinesse both of Iewes and Gentiles.

3. In his Spirit.

3. In his *Spirit*; and thus all the belecuers are said to be *sealed by the Spirit of Promise*: and this is Gods *prinie Seale*.

4. In the Sacraments.

4. God hath sealed to all his promises in the Sacraments, which are giuen vs as Gods *broad Seales*, and outward tokens and pledges to confirme our faith.

13. For experience.

13. We haue the experience also of all the Saints, who in all ages found God as good as his word, and had euer reason to say as *Dauid* did, *In the Lord will we praise his word*, Psal. 56. 10. The Patriarches *embraced the Promi-*

(es)

ser, as the chiefe stay of their liues in their pilgrimage on earth, Hebrewes 11. 23.

Thus of the fourth point.

5. A fift thing I would preface about, is concerning certaine rules to be obserued, if we would euer receiue the sound profit of these promises, and so we must looke to sixe directions.

First, when we come to these promises, we must renounce our owne merits, and all opinion of our owne worthinesse, and acknowledge from our hearts, that all the grace we finde in the promises, is in and through Iesus Christ. *All the promises are yea and Amen through him, and onely in him.*

2. When we haue the promises laid open before vs, *we must beleue them*, and apply them to our selues, or else they will do vs no good.

3. We must be further careful to *hide them in our hearts*, and

6. Rules to be obserued if we will profit by the promises.

2. Cor. 1. 20
Rom. 4. 14.

Gal. 3. 21.
Rom. 4. 16

Psal. 119. 11

to commit them to memorie, that we may be often thinking of them, and musing vpon them. It will not serue the turne that we haue them written in the Bible, or in our note-bookes, but we must get them *written in our hearts* too: we must be at the paines to acquaint our selues distinctly with them, and to fill our heads with store of them.

Heb. 6. 13.

4. When any thing ayleth vs, we must *flie to them for refuge*, and cast the *anchor of hope* vpon them, that God himselfe may see that our hearts are bent to trust vpon his word.

5. We must neuer *cast away our confidence in them*, but waite with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold fast to his promises, and leaue the rest to God, as in many places of Scripture may appeare, especially, Hebr. 10. 36. Rom. 4. 22.

6. In

6. In short, we must looke to it, that we be not *slothfull and idle*, and such as will not be at the paines to study and commit to memory, and rest vpon these glorious comforts; but we must *follow them which through faith and patience do inherit the promises.*

Heb. 6. 22.

Thus of the Preface.

CHAP. II.

The diuision of the Promises.

THE Promises may be diuided into three parts.

3. Sorts of Promises.

The first may containe such places of Scripture, as shew the *Priviledges* of the godly about other men; and that is one chiefe way by which the Lord doth refresh the hearts of his people, by assuring them in generall of such and such prerogatiues, which he will confirme vpon them, and

1. Priviledges.

2. Comforts
in affliction

vpon none but them.

The second may containe *comforts*; that is, places of Scripture which do foretell what goodnesse the Lord will shew to his people in affliction. For hither-vnto belong all those promises which are giuen of purpose for the comforting and supporting of the godly in all their trials.

3. Rewards
of certaine
graces.

The third part may containe such *Promises*, as are made to certaine *particular graces* in the godly, as promises made to prayer, faith, trusting in God, or such like. It is the second sort of promises, which I intend here more at large to intreate of. I would shew what variety of comforts there are, with which a godly man may inflame his heart according to the seuerall distresses may fall vpon him, and these may be thus subdiuided.

Sorts of afflictions.

All afflictions are either outward, or inward. For outward afflictions

afflictions

afflictions, it were too tedious, and to little purpose to gather comforts against every particular crosse, and therefore one head may suffice for the generall, viz. the *promises or consolations against outward afflictions*. Now, because godly people are oftentimes more troubled with the stormes and reproaches of the world, which are cast vpon them for wel-doing, then with the ordinary afflictions of life; therefore I would in the second place gather the *comforts against reproches*, and withall I would adde in the third place, *consolations against aduersaries*.

Now for inward afflictions; they are the afflictions of the spirit of man, and arise either from the temptations of Sathan, or from the trouble of the conscience vnsatisfied in diuers scruples. I would therefore in the fourth place shew how we might be *comforted against the temptations*

tions of Sathan; and because the trouble of conscience ariseth usually either from the burthen of our daily infirmities, or from the feare of our falling away: I would in the first place shew how we may be comforted against our daily infirmities; and then in the last place I would unfold those promises, that may assure us of perseuerance.

Note.

Now suppose a Christian soule cleerly informed with the knowledge of those priuiledges wherein he excels all the people of the world; and withall, that he knew how to comfort himselfe against any outward afflictions, and had store of consolations in his heart against the temptations of Sathan, and did know how to support himselfe against the sence of his daily weaknesses, and withall were settled and out of feare for falling away; would you not thinke such a one wonderfull happie? And
this

this may be here attained vnto, if we be not slothfull: and what can in this life be grieuous vnto vs, if we be soundly fenced in those things? There can be nothing that can seeme a misery vnto vs, but we may find comforts vnder some one of these titles.

CHAP. III.

*Shewing the priuiledges of the godly
aboue a'l other people.*

THe first sort of promises, or comfortable places of Scripture, are such as in generall shew the happinesse of the godly in all estates of life; these I call *priuiledges*. These are such comforts as are not restrained vnto some certaine time, but are such as he is enriched withall at all times: These we ought to know as the foundation of all the rest, and

we should strue to haue them perfectly in our memories, so as any time we could number them if need were.

12. Priuiledges of the godly

1.

The loue of God.

Eze. 36 28

Ioh. 14. 21.

Euery godly Christian hath twelue priuiledges, wherein he excels all the men of this world.

The first is, *the loue and fauour of God*: the especiall grace of God towards him; this is the foundation of all his happinesse: and if he could order his owne heart aright, he could easily see that he could not be miserable, so long as he was in fauour with his God. If the fauour of great persons be so much accounted of, what reckoning is to be made of Gods fauour, who is Lord of Lords? yea King of all Kings; and the more should a Christian fill his heart with ioying in this prerogatiue, if he consider three properties in the loue of God. For first it is a *free loue*, he stands not vpon desert: he is *gracious*, looking vpon his owne goodnesse,

3. Properties in Gods loue.

1. It is free.

4. 7.
2.

nesse, and not on ours, Hosea 14.

4. Secondly, it is an *eternall loue*, and vnchangeable, God will neuer be weary of louing him, Ierem. 31. 3. His louing kindnesse is better then life; for it lasts vnto all eternitie, without alteration. The fauour of man in this world is mutable; Kings may extremely loath, whom they yewhile loued with their entirest affection; but in God there is no *shadow of changing*, he loues with an euerlasting loue. Thirdly, it is *infinitely immense*, and great, no affection in any, or in all the creatures in this world, if they could be fastened vpon one man, can reach to the thousandth part of Gods loue to vs, Ephes. 2. 4, 7. Esay 40. 15, 16. This *light of Gods countenance shining vpon vs*, makes vs at all times *more rich then they that are increased most in corne and wine, and oyle*, Psalme 4. 7, 8.

2. It is eternall.

3. It is infinite.

2. The second is, the *donation* of

The second pri-
uiledge is
the giuing
of Christ
to them.

of Christ; Christ is his, God hath giuen him Christ, Rom. 8. 32. so as all Christ is his portion: and how is Christ his? euen in all dearenesse of relation. He is his Prince, his Priest, and Redeemer, his Father, his Lord, his Maister, his Friend, his Brother, &c. All these titles are giuen to Christ, to signifie, he is all that, which those things could shadow out. No father, brother, friend, could so loue their child, brother, or friend, as Christ loues the Christian. No Lord, Maister, Prince, can so prefer, prouide or care for their seruants or subiects, as Christ cares for: he Christian. Looke what the fauour or power of any of those, or all those could do, Christ is, and will become much more vnto the godly Christian.

The third
is deliue-
rance, and
that from
diuers
griuenous
things.

3. The third priueledge is Delinerance: and the Christians deliuerance is exceeding great, if he consider seriously how he is deliuered

deliuered from *the kingdome of darknesse*, from *this present euill world*, from *the handwriting of ordinances that was against him*, from *the rigour and curse of the Law*, and from *condemnation*.

The fourth is *free pardon of all his sins past*, his soule being washed in the blood of Christ from all his finnes, so as now *they were as white as snow*, though they had *benered like scarlet*, 1. Ioh. 1. 7. Esay 1. 18. What rest and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remission of all our finnes?

The fift priuiledge is, the *inhabitation of the holy Ghost*. The soule and body of a Christian, is the *Temple of the holy Ghost*, and the Spirit of God doth verily and truly dwell within the breast of a Christian, and that not in a naked presence; but the holy Ghost is there, to *teach him to guide*

The fourth is, *forgiuenes of sins.*

The fift is the *inhabitation of the holy Ghost.*

guide him into all truth, to tell him when he is ready to go out of the way, on the right hand or on the left, and to comfort him in all distresses, and to seale the promises to his heart, and to anoint him with the oyle of true knowledge and grace, and to be as a pledge and earnest of his inheritance looked for from heaven, and to teach him to pray, when he knows not how to pray for himselfe; and many other excellent benefits he reapeth from this Spirit of God, whom the world cannot receive. He hath for this respect a very spring of knowledge, and ioy and grace in his belly.

The sixth is
the restoring
of
Gods
Image.

The sixth priuiledge is, the *Image of God* restored in him, by the mightie power of Christs voyce in his *first resurrection*, being made now a *new creature* to God, and so *partaking of the diuine nature*, in respect of the qualities wherein he doth excellently resemble God.

The

The seuenth priuiledge is the *freedome to Gods house*, and to all the feasts, and diuine entertainment which God makes there, Psalme 36. 9. and 65. 4. Esay 25. 8. Luke 14. 17. Reuela. 2. The Word and Sacraments are his; he is Gods bidden guest: he may alwaies come and welcome: *The fatnesse and pleasures of Gods house*, oh how sweet are they! Who can tell the excellencie of the *Manna* that is hid?

The seuenth is, freedome in Gods house.

The eight priuiledge is, *entrance and accessse, and audience with God in all his suites*. He may aske almost what he will of God, he will not denie him any thing he askes in the name of Christ. And sure he is worthily miserable that will not make himselfe happie, when he may haue what he will aske, of him that is able to giue what he can aske, Marke 11. 24. Ephes. 2. 19.

The eight is, the hearing of his prayer.

The

The ninth
is the at-
tendance
of Angels.

The ninth priuiledge is, *The seruice and attendance of the Angels. The Angels do pitch their tents about those that feare God,* Psal. 34. and are *ministring spirits to enery beire of saluation,* Heb. 1. vlt. Oh the dignitie and safetie of that man, whom the glorious Angels do guard & attend vpon! The poorest Christian hath a better guard vpon him, then the greatest Monarch in the world that is not a Christian.

The tenth
is the com-
munion of
Saints.

The tenth priuiledge is, the *Communion of Saints*; he is mystically vnited in one bodie to all the worthies that are in heauen or earth, and doth effectually enioy the benefite of communion of Saints; too large to be here reckoned vp. If it were no more but the profite he hath by the prayers of the godly all ouer the world, were it not a great fauor? Ephes. 2. 19. and 3. 6. Phil. 1. 5. Colos. 2. 29. besides all the comforts he hath in the fellowship with

with the godly.

The eleuenth priuiledge is, *the inheritance of the earth*, which is restored to him in Christ; so as he now passeth that which he hath of the earth, by as good a title as euer *Adam* held Paradise; yea so, as whatsoeuer in the whole earth is good for him, shall not be withheld from him, Matth. 3. 7. Psal. 84. 12. Outward prosperitie he is sure of, so farre as it is good for him, Iob 8. 7. Psal. 37. 5.

The last priuiledge is, that *Inheritance immortall, incorruptible, and that fadeth not, reserved for him in heauen*; which for excellencie passeth all that which euer the eye of man saw, or the eare of man heard, or the heart of man can conceiue. 1. Pet. 1. 3, 4.

Now then, to summe vp all this, let a Christian tell his owne soule plainly; and vpon cheere prooffe, by the signes of a child of God, that he is in fauour with
God,

The 11. is,
the inheritance of
the earth.

The 12. is,
the inheritance of
heauen.

Note.

God, and that Christ is his, and that he hath obtained strange deliuerance, and that all his finnes are forgiven, and that the holy Ghost dwels in him, and that the image of God is restored in him, & that he is free to Gods house, and that he may beg any thing of God, and that he hath Angels to waite vpon him, and that he is neare of kinne to all the Saints in the world, and that he is Lord of the earth, and that he shall certainly go to heauen when he dieth. Let this, I say, be told to his soule, can he be dismaide? will not the *Peace of God which passeth all vnderstanding, keepe his heart and mind,* and that constantly for euer?

CHAP.

CHAP. IIIL

Shewing how the godly may support their hearts against all outward afflictions.

Hitherto of the Priuiledges. Now it followeth, that I should open those consolations, that may support the hearts of men against all the distresses of this life. And first I would shew, how the Lord is pleased to comfort his seruants in seuerall Scriptures, against all the outward afflictions may befall his seruants in this world.

By outward afflictions, I meane such as these; wants, losses, wrongs, troubles, exile, imprisonment, sicknesse, feares, pueritie, or any other thing, where-with the life of man is molested in any condition.

Now there are many excellent wayes of abundant comforts against

What is meant by outward afflictions.

The godly man may comfort himself against afflictions, by the consideration,

1. Of the
common-
nes of the.

gainst these, or any of these, as,
1. First, if we consider but
the commonnesse of them, *All
things fall alike* in these things,
Eccles. 9. 2, 3. *Every man that is
borne of a woman, hath but few
dayes, and is full of trouble*, Iob 14. 1.
Christ hath no Disciple, but he is
told afore hand, *He must take up
his crosse, and that daily*, Luk. 9. 24.
There can be no affliction, but
what accompanieth, or may ac-
companie the nature of man, 1.
Cor. 10. 13. The same afflictions
are accomplished vpon our bre-
thren which are through the
world, 1. Pet. 5. 9. And we haue
the Prophets and greatest wor-
thies of the Lord for an example
of suffering, Iam. 5. 10. And all the
godly must through many tribulati-
ons enter into the kingdome of God,
Acts 14. 22.

Of Gods
knowledg
of our di-
stresses and
desires.

2. Secondly, if we consider
that God takes notice of vs, and
of all our trials: *The Lord knowes
the way of the righteous*, Psal. 1. 6.

Note

None of our griefes are hid from him: *All our desires are before him, and our groaning is not hid from him*, Psal. 38. 9. and he knowes our *soules in aduersitie*, Psal. 31. 7. And as he takes notice of all our troubles, so he takes notice of all that is good in vs: *He knowes them that are patient, and trust in him*, Nahum 1. 7.

3. Thirdly, if we consider the wonderfull compassion of God in the afflictions of his people: he doth *not willingly afflict*, but regards vs with pitie, and with loue thinkes of redeeming vs, and sends *the Angell of his presence* to comfort and *save vs*, and *in all our afflictions is afflicted with vs*, Esay 63. 8, 9.

Of Gods
compassio

4. Fourthly, if we consider the high estimation that God holds of his seruants, notwithstanding their afflictions. Crosses may make men loue vs the lesse, but they do not a iot discommend vs before God. He can
take

Of Gods
high esti-
matio of vs

take notice of his seruants in their distresses, as well as if they did shine in the greatest outward splendor in the world. This is the consolation, that God speakes to vs (euen when he corrects) as to his children; and for that reason we *should not refuse his chastening*, Hebr. 12. 6. Prou. 3. 11. We may be honorable in Gods sight, though we be in a most forlorne and despised condition in the world: we may, I say, be precious in Gods sight, greatly beloued, Isai. 43. 4, 5, 6. The Apostle *Peter* shewes, that a poore seruant, when he suffers hard words and ill vsage from his maister, doth herein find acceptance with God, 1. Pet. 2. 19, 20. Now this is an instance beyond exception. For, what condition more vile, then of a seruant? and what crosses were likely to be disregarded of God sooner, then these domesticall indignities? and yet we see a prooffe of

of the regard and loue of God
euen in those things.

5. Fifthly, if we consider the
victory of Christ ouer the world.
Our Sauour vseth this as a con-
solation; he tels his Disciples, *In*
the world they shall haue trouble,
but he would haue them be of
good comfort, he hath overcome the
world, so as now they shall neuer
be hurt by their troubles. Their
crosses may be too hard for them
to maister, but Christ can order
them so, as in him they shall haue
victorie ouer them. But of this,
more afterwards, Ioh. 16. 33.

Of the vi-
ctorie of
Christ.

6. Sixthly, if we consider the
presence of the holy Ghost, he
is giuen of Christ and the Father
to be our Comforter; and *as our*
afflictions abound, so shall our conso-
lations also, Ioh. 14. 16. 2. Cor. 1. 4.
Now, how shall a man be dis-
mayed, that hath Gods Spirit
within him, to hearten him, and
assist him, and refresh him, and
make glad his heart?

Of the ho-
ly Ghost
comfor-
ting vs.

Of the issue out of trouble.

7. Seuenthly, if we consider the issue out of all troubles: *Many may be the troubles of the righteous, but God will deliuer them out of them all*, Psalme. 34. 19. If God make vs sore, he will make whole: if he wound, he will bind vs up againe. In sixe troubles he shall deliuer them, and in seuen there shall no euil touch them, Job 5. 18. 19. God will giue his people rest from the dayes of aduersitie, till the pit be digged for the wicked, Psal. 94. 13. Light is sowne for the righteous, and gladnesse for the vpright in heart, Psal. 97. 11. It is wel said, It is sowne; for though God do not presently giue vs ease and comfort, yet the haruest will come, if with patience we rest vpon God, and be truely sincere, and keepe his way. God will settle his people as in the former dayes, and it may be, do better vnto them, then at the beginning, Ezech. 36. 11. For Gods thoughts towards his people, are thoughts of peace,

peace, and not of euill, to giue an expected end, Iere. 29 11. so as Gods seruants shall sing for ioy of heart, when wicked men howle for vexation of spirit, Esay 65:14.

8. Eightly, if we consider the wonderfull care of God about the measure of our crosses: For God will not lay upon man more then right, that he should enter into iudgement with God, Iob. 34. 13. Therefore Iacob should not feare, because God will not make a full and final end of him, as he will of the Nations, but will correct him in measure, not leauing him wholly unpunished, Ieremie 46. 18. God doth waite to be gracious to his people. he is a God of iudgement, and doth not consider what sinne they haue committed to deserue affliction, but what strength they haue to beare it: After he hath giuen them the bread of affliction, and the water of aduersitie, he will not restraine his mercies from them, Esay 31. 18, 20.

P

There

Of the
measure of
our affli-
ctions.

There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, *Hath he smitten him, as he smote them that smote him?* and resolueth, that God *smites in measure*, and but *in the branches*, he will not cut them vp by the rootes. Esay 27.7,8.

Of the
short con-
tinuance of
them.

9. Ninthly, if we consider the short time of these afflictions: *Heauinesse may be in the euening, but ioy will come in the morning:* For Gods anger endureth but a moment, but in his fauour is life. Psal. 30. 5. *The rod of the wicked shall not rest on the lot of the righteous*, Psal. 125. 3. *For the Lord will not cast off for euer, but though he cause grieve, yet will he haue compassion, according to the multitude of his tender mercies.* Lamen. 3. 31, 32. *For a small moment God may forsake, but with great mercy will he gather vs.* In a little wrath

hide

hide I my face, but with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redecmer, Esay 54. 7, 8. Hence Christ saith, A little while, and ye shall not see me, and againe, A little while, and ye shall see me, Ioh. 16. 16. The godly may be in heauinesse, if need require, but it is but for a short season, 1. Pet. 1. 6. and Paul saith, The afflictions of this life are but light, and for a moment, 2. Cor. 4. 17.

10. Lastly, if we consider the good we get by these afflictions. For God will make all worke together for the best, vnto them that loue him, Rom. 8. 28. The godly may be troubled on euery side, and yet not be distressed: they may be perplexed, and yet haue no cause to despaire, &c. 2. Cor. 4. 8. The godly in affliction may be like the burning bush which Moses saw, which was not consumed: and there are many particulars of the good they get by their crosses.

Of the
good ef-
fects of
them.

For affliction is as the fire, onely
 to refine them, and trie them, and
 make them more bright, Zach.
 13. ult. they lose nothing, but
 their drosse, and this is all fruite,
 euenthe taking away of their sinnes,
 Esay 27. 11. Besides, they meete
 with many consolations in affli-
 ction, which otherwise they had
 not experience of. 2. Cor. 1. 7.
 and therefore we should count it
 all so, to fall into many temptations,
 as knowing that the triall of our
 faith worketh patience, and if pa-
 tience haue her perfect worke, we
 shall be entire, wanting nothing,
 Iam. 1. 3. 4. Lastly, the triall of
 our faith, which is more precious
 then gold that perisheth, will be
 found vnto praise, and honour, and
 glorie in the reuelation of Iesus
 Christ, 1. Pet. 1. 7. and our light &
 short afflictions will work vnto vs an
 eternall weight of glory, 2. Cor. 4.
 17. and if we endure temptation,
 we shall receiue the crowne of life,
 Iames 1. 12. Lo thus we haue
 searched

searched it: and thus it is, heare it,
and know thou it for thy good, Iob.
5. vlt. Learne thou therefore in
nothing to be carefull, but in all
things to make thy requests knowne
vnto God with giuing of thanks,
Phil. 4. 7. And if any man lacke
wisdome, to know what to do in
affliction, let him aske it of God,
who giueth liberally, and reprocheth
no man, Iames 1. 5.

What thou
must do in
thy affli-
ction.

CHAP. V.

How the godly may comfort them-
selves against Reproches.

Hitherto of the comforts a-
gainst all outward affli-
ctions in generall. Now it fol-
loweth, that I instance in repro-
ches, and aduersaries.

For reproches; it is euident,
there is neede of consolations,
more specially against them, be-
cause naturally men stumble at
it, when they see Religion cen-

Men need
comfort a-
gainst re-
proches.

sured and scorned, and it hardens many men, when their hearts are infected with this prejudice, that they *heare this way euery where ill spoken of*. Sometimes men are dismayed at the disgrace of sincerity in the generall. Sometimes they are troubled for what they themselues do suffer, or may be in danger to suffer. Sometimes the weake are scandalized, when they heare or see what others suffer. And it is manifest, that the best men haue bene put to a great plunge when they haue bene laden with reproches. This makes *Jeremie* so vnquiet, *Iere. 18. 18, 21*. Now there are many wayes, by which a Christian may establish his owne heart against all the scornes and reproches of the men of this world.

Thou
maist com-
fort thy
selfe in the
considera-
tion

1. Of the
notice God
takes of
them.

First, if they consider that God takes notice of all the wrongs of that kind done vnto them. Thus *Dauid*, *O Lord, thou hast knowne my reproch, and my shame, and my dishonour,*

dishonour, mine aduersaries are all before thee, Psal. 69. 19. It easeth his heart, but to talke with God, and tell him, that he knowes his dishonour.

Secondly, it is an increase of the comfort, if we further consider that God fauours vs, and accounts vs deare and *honourable*, whatsoeuer the wicked thinke of vs: and this argument the Lord himselfe pleades withall, Esay 43.4,5. If Gods face shine upon his seruants, what cares Dauid for all the reproches of all sorts of men, euen of his neighbours & familiar acquaintance? It is enough to him, that his best and next neighbour and friend respects him, Psalme 31. 11, 12, 16.

Thirdly, thou maiest comfort thy selfe by opposing the good report thou hast amongst the godly, against the reproches with which wicked men pursue thee. As thou goest through ill

2. Of gods great account of vs

3. Of thy good report among the godly.

report, so doest thou through good report: thou hast honour as well as dishonour, and it is a great recompence to obtaine good report amongst the godly, 2. Cor. 6.18. Heb. 11.2.

4 Of thy praise thou shalt haue in the day of Christ.

Fourthly, were it so that thou hadst no honour in thy name on earth, and that well doing were in no request at all: yet this should comfort thee abundantly, that thy faith, and sinceritie, and innocency, will be found unto *raise, and honour, and glory in the reuelation of Iesus Christ.* Thou shalt haue vnspcakable praise at that day, 1. Pet. 1.7.

5 Of praise from them that now reproch thee.

Fiftly, the same persons that now reproach thee, may be so turned about by the power and grace of God, that *in the day of their visitation* they will admire thee, and *glorifie God for thee,* 1. Pet 2.12.

6. Of the small things thou sufferest.

Sixtly, we should be the lesse troubled with our reproches, because this is not to *resist unto blood.*

bloud. God deales fauourably with vs. If we had liued in the dayes of our fathers, when to professe the Gospell of Christ, had bene occasion of terrible death; then we might haue had some pretence of grieuance: but now in these dayes, when the hurt is done onely with the tongue of infamous men, it is a great weaknesse to be disquieted, Heb. 12.3.

Seuenthly, let vs looke vpon the author and finisher of our faith, euen He was exposed to these indignities, and yet for the glory set before him, despised the shame, and endured the crosse, and is now crowned in heauen, Heb. 12.2. What should the seruant complaine of, when his Lord and Master is called Beelzebub?

Eightly, David calet h himselfe, by considering the cause of his suffering. For thy sake (saith he to God) haue I borne reproch: shame hath couered my face: The

7. Of the example of Christ.

8. Of the cause of thy reproches.

zeale of thy house hath eaten me up, and the reproches of them that reproched thee, haue fallen upon me: when I wept and chastened my soule with fasting, that was to my reproch, Psal. 69. 7, 9, 10.

9.
Of the
condition
of all the
godly.

Ninthly, why should we be troubled at that which is the lot of all the Saints? We haue heard of *Dauid* before, how he was slandered by many, and on euery side, Psal. 31. 12, 13. *Jeremie* complaines, that they consulted how to deuise deuises against him, and how they might smite him with the tongue, Ierem. 18. 18. False witnesses were suborned against *Stephen*, and that in case of Religion, Act. 6. 11, 13, 14. Many and grievous complaints were laid against *Paul*, Act. 25. 7. Yea, it was the condition of all the Apostles, and the principall men of the Christian world, to be made a spectacle to men and Angels, and to be accounted forlorne, and as the off-scouring of all things, 1.

Cor. 4.

Cor. 4. 9, 10, 13. And our Saviour Christ supposeth it the case of any blessed man, that men may say *all manner of euill sayings of them*, Matth. 5. 12, &c.

Tenthly, *The Spirit of God and of glory doth rest upon you*, 1. Pet. 4. 14. Ye haue the Spirit of God in you, what need you care what the world accounts of you? You haue abundant treasure in your hearts, and you haue an heroicall or diuine spirit in you, and therefore why are ye troubled about such meane things? And your patience and their rage, is a signe you are in an happie condition, and haue Gods Spirit; and the spirit of God, which is in you is a spirit of glory, and leades you to a better life. And therefore seeing you are but travellers here, why turne you againe at the barking of euery dog? Yea, these reproches signifie, that wicked men do see some glory of God shining in you, which they

10.
Of the
presence
and assistance
of the holy
Ghost.

they strive by all meanes to vilifie and despise, being vext in their hearts at it.

II.
Of the condition of those men that do reproch thee.

1.

II. God will certainly take an order with all that reproach his people. For first, he will reckon all their reproches, as cast out against himselfe; and therefore will indite them of *blasphemie*, *Plal. 74. Colof. 3. 8. 1. Peter 4. 14. 1. Cor. 4. 13.*

2.

Secondly, in his due time he will put to silence those lying lips, which speak grievous things proudly, and contemptuously against the righteous, *Psal. 13. 18.*

3.

Thirdly, all that were incensed against the godly, shall be rewarded with shame, which God will powre vpon them for the contempt with which they haue dishonored his seruants, *Esay 41. 11, 14.* And to conclude, God will certainly bring them to iudgement for these things; they must make their accounts before the Iudge of the quicke and dead, that

that speake euill of other men, because they will not run with them into the same excesse of riot, 1. Pet. 4. 4, 5.

12. Lastly, God will prouide for his owne innocent seruants. His thoughts are not to let his people be shamed, Micah. 4. 11, 12. And besides, he will bring forth their righteousness as the light, they shall be cleared, Psal. 37. 6. Iob 5. 15. and they shall receiue double for all their shame, Isa. 61. 7. and their reward shall be great in heauen, Matth. 5. 12. For which reason Moses accounted the reproches of Gods people to be greater riches, then the treasures of Egypt, Hebr. 11. 26. and in the meane time there is an hiding place with God from the strife of tongues, Psal. 31. 20.

12.
Of the
course God
will take
for thy
clearing &
comfort.

CHAP. VI.

*Wherein many principall Obiections
of the godly are answered.*

NOW for the better establishment of mens hearts in the former comforts, it will not be amisse to take off the objections with which many times godly men do aggravate their distresse about the respect of the former consolations.

Ob. 1.

1. Ob. If they were ordinary reproches, it would not so much trouble me, but they are vile things which are objected against me.

Sol.

Sol. They cannot be viler things then haue bene objected against Christ and the godly. For there haue bene objected;

Griuous things. Acts 25. 7.

Gluttony. Mat. 11. 18, 19.

Madnesse. Iohn 10. 20.

Blasphemie. { Mat. 26. 65.
{ Act. 6. 11, 13, 14.

Deceiuing

Deceiuing. Iohn 7.12.
 Rebellion. Acts 17.6,7.
 Railing. Acts 23.4.
 Schisme. Acts 28.22.
 Wickednes of life. 1.Pet.2.12.

2.Ob. But base persons do reuile me, the very scumme of the people do scorne me.

Ob. 2.

Sol. This is no strange thing. The abiects gathered themselves together against David, they did teare and ceassed not, Psal. 35.15. The drunkards sang of him, Psal. 69.13. Those that derided Iob, were such, whose fathers he would haue disdained to set with the dogs of his flocke, Iob 30.1.

Sol.

3.Ob. But I haue liued long vnder such disgraces.

Ob. 3.

Sol. Rest thy selfe, and fret not at the man that prospereth in his way, the Lord will finde a time to bring forth thy innocencie, as the light, Psal. 37.7. Zephan. 3.18, 19. God will finde a time to get thee praise in every place where thou

Sol.

thou hast bene put to shame.

Ob. 4.

4. *Ob.* But I am almost buried with the almost infinitenesse of scorne and reproches.

Sol.

Sol. That was no more then was in *Dauids* case; he was so buried in disgrace, that he was as a dead man, forgotten, and out of mind, *Psal.* 31. 14. he was a reproch of men, *Psal.* 22. 12. A by-word, *Psal.* 44. 9. &c. A *Proverbe*, *Psal.* 69. 11. A wonder to many, *Psalm* 7. 7. and the Apostles were a gazing stocke to men and Angels, *1. Cor.* 4. 9. *2. Cor.* 6. 12.

Ob. 5.

5. *Ob.* But great men set against me.

Sol.

Sol. That was *Dauids* case: Feare was on euery side, he heard the railings of great men, which consulted together against him, *Psa.* 31. 13.

Ob. 6.

6. *Ob.* But I am sentenced and accused as an euill doer most vniustly, and that publikly.

Sol.

Sol. So was our Sauour Christ, and that by a whole Connecell of men,

men, Math. 27. 1. Iohn 11. 47, 48. and so was Stephen, Acts 6. 12. and so were the Apostles, Acts 4. 6. 15. and 5. 27. and so was Paul, Acts 23. 1. The most righteous may suffer as euill doers, 2. Tim. 2. 9. *The wicked so compasse about the righteous, that many times wrong iudgement proceedeth,* Heb. 2. 3, 4. but this is his comfort, *The Lord will not leaue him in the hand of the wicked, nor condemne him when he is iudged,* Psal. 37. 32. If God condemne vs not, it matters not for the sentences of vniust men. And the rather, because God hath further promised the godly man, that *he will stand at his right hand, to saue him from the iudges of his soule,* Psal. 109. 31.

7. Ob. But I am by slander cast out of the Church, with great pretence of the glorie of God.

Ob. 7.

Sol. The Lord in the Prophet *Isaiahs* time had obserued such a thing as this. For the Prophet tels the godly, that *their brethren had*

Sol.

had cast them out, and said, Let the Lord be glorified. But he assures them from the Lord, that God would appeare to their ioy, and their brethren which cast them out, should be ashamed, Isai. 66.5.

Ob. 8.

8. Ob. But they which haue thus grieuously wronged me, liue in all prosperitie, no iudgement lighteth vpon them, God doth not pleade my cause against them.

Sol.

Sol. Thou knowest not how God dealeth with them, God can iudge them secretly, and consume them insensibly, so as the world shall take no notice of it, as the *moth eateth up the garment*, without making any great rent, Isay 51.8. And for this reason, they are exhorted in that place, not to feare the reproach. Secondly, what knowest thou what God wil yet do with them? For God hath pleaded the cause of his seruants many times by bringing strange iudgements vpon

upon the wicked. This *Pashur* shall be made *Magor-missabib*, that is, a *terror round about*, and all that heare it: shall tremble, *Ierem. 20. 3.* God can *clothe thy adversaries with shame*, and *couer them with their owne confusion*, as *with a mantle*, *Psal. 109. 29.*

9. *Ob.* But I am censured by good men with much bitterness, as if I were guiltie, and there is none to comfort or pitie me. *Ob. 9.*

Sol. So was *Iob* deeply censured by his godly friends: and so was *Paul* of his owne hearers, *1. Cor. 4. 4, 10.* Thus *David* was forsaken in his wrongs, so as none would comfort him, *Psal. 69. 20.* *Sol.*

10. *Ob.* But yet one thing much troubles me, that is, that since these slanders, the hand of God hath bene vpon me in diuers particular iudgemens, and this makes people to thinke, sure I am guiltie. *Ob. 10.*

Sol.

Sol.

Sol. So they thought of *Paul* when the Viper fell on his hand, being a man that was before accused, and now sent as it were a prisoner, Acts 28 So they iudged of *Dauid* when he was sicke, that some euill disease did cleave to him, Psalme 41. 8. Yea, this was our Lord Iesus Christs case; For they iudged him as plagued, and smitten of God, Esay 53.4.

Ob.II.

I. Ob. But the things objected against me, are so foule, that when I here those things spoken of publicly or priuately, I blush, and that may cause me to be thought to be guiltie.

Sol.

Sol. This was *Dauids* case being innocent: he saith, *Shame couered his face when he bore reproch*, Psal. 69.7. and his confusion was continually before him; and the shame of his face couered him, for the voice of him that reprocheth and blasphemeth, by reason of the enemy, Psal. 44. 14, 16.

CHAP. VII.

Directions in the case of reproches.

[Conclude this point concerning reproches, with certaine directiōs. There be diuers things to be done of vs, if we would be rightly ordered in the case of reproches.

4. Wayes
to auoide
reproches.

1. We should shun the company of such as are giuen to slander: as it is said of *Paul*, when diuers were hardened, and spake euill of the way, he departed from them, and separated the Disciples, Acts 19.9.

2. The daily refuge against the scornes of reprochers, must be to get to God, and hide thy selfe with him by prayer. When *David* is thus encountred, if you aske, what he did? he saith, when they railed, *but I betooke my selfe to prayer*, Psal. 109.4. and Psalm 31.14.

3. Looke

3. Looke to thy tongue, be silent, see thou render not reuiling for reuiling, but rather trust in God, and blesse them that curse thee, Psal. 37. 7. 1. Pet. 3. 9. Psal. 31. 14. 1. Cor. 4. 12. Ierem. 18. 20.

4. Liue inoffensiuely, and be sure thou keepe Gods way: for if any thing will medicine their tongues, that must be it, 2. Cor. 6. 3, 8. 2. Pet. 2. 12. and 4. 14, 15. Psal. 37. 34. For it may be at length, the same mouth that cursed thee, will blesse thee, and glorifie God for thee.

CHAP. VIII.

Shewing how the godly may comfort themselves against their aduersaries.

Hitherto of the consolations against reproches. Now it followeth, that I should shew how

how a Christian may comfort himselfe against his aduersaries, that oppose him in his course of godlinesse, and so there are many arguments of consolation.

The first may be taken from his condition therein, as it is common to all the godly. For this may stay a mans heart, to know for certaine, that *every man that will live godly, shall be opposed, and must suffer persecutions,* 2. Tim. 3. 12.

The second may be taken from the appointment of God herein; and this stands of two branches. First, that God from all eternitie hath decreed every mans sufferings this way. Thus *Paul* lesseneth the thought of the crosse, by pleading that *God had appointed them therunto*, meaning by his eternall decree, 1. Thess. 3. 3. Secondly, that God hath likewise appointed the end, and measure, and deliuerance out of the affliction. Thus the Church is

He may comfort himself fr^o the consideration
1. Of the common condition of all the godly.

2.
Of Gods appointment.

is comforted. Reuel. 2.10. If it were grievous to them to know that the diuell should raise vp wicked men that should cast them into prison; yet this may refresh them, that God hath set the time when they shall come forth againe. It shall be but for ten dayes. It shall neither be so long as the diuell & wicked men would haue it, for then they must neuer come out; nor so litle a while as they themselues would haue it; for then they would neuer come in, or stay but a while: but God will rule, by determining the time for their good.

3.
Of our re-
fuge in
God.

The third may be taken from the refuge we may haue in God: we may alwaies make our recourse to God in all our wrongs, who hath promised to be *our refuge, euen our refuge in due time*, Psal. 9.9. If God will receiue vs, and heare our moanes, and undertake our protection, it should be no great thing for vs to endure

duce the oppositions of vnreasonable men.

The fourth may be taken from the prediction of Christ: we haue bene told before plainly what we should expect. We may haue peace in Christ, but he hath foretold it, that *in the world we shall haue trouble*, Ioh. 16. 13. yea, that we must provide *to take vp our crosse daily*, Luke 9. 24.

4. Of the prediction of Christ.

The fift may be taken from the deliuerance God hath promised vs; for thus he assures vs, *The hand of the Lord shall be knowne towards his seruants, and his indignation towards their and his enemies*, Isay 66. 14. for that God will be *the strength of the righteous in their trouble*, will be *their saluation out of their troubles*: he will helpe them and deliuer them, *he will deliuer them from the wicked, and saue them because they trust in him*, Psal. 37. 39. 40. *This glory of the Lord shall be knowne and feared from the East to*
 2 the

5. Of the deliuerance promised.

the West, that if the enemy come like a flood, the Spirit of the Lord shall chase him away, 1say 50. 19. Therefore feare not thou, O worme Iacob. for thus saith the Lord, I am thy God, I will sustaine thee with the right hand of my Iustice: Behold, all they that prouoke thee shall be ashamed, they shall be as nothing: the men of thy strife shall perish, E. say 41. 10, 11. For the Lord knoweth how to deliuer the godly out of temptation, and to reserve the vniust to the day of iudgement to be punished, 2 Pet. 2. 9. God will deliuer the poore when he cryeth, the needie also, and him that hath no helper, Psal. 72. 12.

6. Of Gods
iudgement
vpon our
aduersaries

The sixth may be taken from the certaine iudgement of God that shall fall vpon their aduersaries: *The men of thy strife shall perish, and they that warre against thee, shall be as a thing of nought: They shall seeke them and not finde them, E. say 41. 11, 12. All these curses will the Lord lay vpon their enemies,*

enemies, and upon them that hate them and persecute them, Deut. 30.7. All those euill neighbours that touch the inheritance of Israel, God will plucke them out of their land, and plucke his people from among them, Ier. 12.14. The wicked draw their swords, and bend their bowes against the godly; but their sword shall enter into their owne heart, and their bow shall be broken; for the armes of the wicked shall be broken, and the Lord will uphold the iust, Psal. 37.14, 15, 17. And besides, for their full payment, they are reserued vnto the day of iudgement to be punished.

The seuenth may be taken from the consideration of the effects and consequents of this opposition: For first, hereby we giue our testimony to Christ and the Gospell, when we partake of the afflictions of the Gospell, 2. Tim. 1.8. Secondly, these oppositions do as much good for the present,

7. Of the effects and consequents

Q 2

when

when Gods seruants fall into these troubles, the fruit will be, it will *trie them*, and *purge them*, and *make them white*, till their time be come, for there is a time appointed, Dan. 11. 35, 36. Thirdly, God may turne the hearts of the wicked, and make them of *Lyons* and *Tygers*, to become *Lambes*, and no more to do hurt in the mountaine of the Lord, Esay 11. The *Wolfe* and the *Lambe* may come to feede together, and the *Lion* eat straw like the *Bullocke*, Esay 65 25.

8. Of our
owne gaine
by them.

Lastly, we shall gaine exceedingly by these sufferings; for we are assured, that if we suffer with Christ, we shall reigne with him in another world, 2. Tim. 2. 11, 12. We should therefore reioyce, that we partake in the sufferings of Christ, because we are assured, that *when Christ appeares in his glory*, we shall then be *glad and reioyce*, 1. Pet. 4. 13.

CHAP.

CHAP. IX.

*Of the wayes how Sathan tempts
vs, and the occasion of
temptation.*

Hitherto of outward afflictions, and the comforts against them. The inward afflictions follow; and here in the first place come temptations to be considered of, euen those conflicts which men haue in their soules with euill Angels.

Three things must be granted concerning temptations.

3. Things
taken for
granted.

First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the vnregenerate world hath little care of, or iudgement in.

Secondly, that when God leaues his children to be tried by this affliction, and softens their hearts to feele this combat with

Q 3

diuels,

diuels, it doth wonderfully amaze and disquiet them, and therefore this is a point needfull to be handled.

Thirdly, that there is sure remedy in the word of God, euen for this affliction also.

Now, because this doctrine of temptation is somewhat obscure, I would, before I intreate of comforts against them, consider of three things.

1. How many wayes Sathan tempts men.
2. To what things he tempts.
3. What are vsually the occasions he takes of tempting.

For the first, Sathan tempts diuers waies.

Sathan
tempts vs
fiue waies.

1. One is, when he tempts *God against vs*, labouring to bring God out of liking with vs. Thus he insinuated the dispraises of *Iob* to God, *Iob*, chap. 1. & 2. And thus Sathan stood at the right hand of *Ioshua* the high Priest, to resist him before the Angell of the

Conte-

Covenant, Zachary 3.1.

2. Another way is, when he appeares in some shape, and by voyce, or otherwayes terrifies men.

3. When he brings distresses vpon mens bodies, or other heauie calamities, and thus also he tempted *Iob* by Gods permission.

4. When he stirs vp other men to tempt vs: thus he stirred vp *Peter* to tempt Christ, and dissuaded him from his suffering, *Matth. 16*. And thus he tempted the woman by meanes of the Serpent. And thus also he inemployeth wicked men, daily to tempt by euill counsell and enticements.

5. The last and most vsuall way is, by iniection, exciting, or suggesting euill internally within our spirit. This is that kind of temptation I here especially meane.

For the second, that we may

Q 4

find

3. Sorts of temptations by suggestion.

1. Temptations to blasphemy

2. Temptations to particular sins.

finde out the nature of temptations, and the things whereabout Sathan workes, we may refer all the temptations to three sorts.

The first sort of temptations, are *temptations to blasphemie*: and thus he tempts when he suggests monstrous things against God, or the word of God, or the prouidence of God, or the like.

The second sort are, *temptations to particular sinnes*, as when he tempts to the deniall of Christ, as he did *Peter*, and so he tempts to lusts of all sorts. And so the diuell is the *father of lust*, Iohn 8. 44. and euill Angels are *spirituall wickednesse*, Ephes. 6. 11. And thus also he tempts to rage or reuenge; and therefore the Apostle implies in his speech about anger, that to giue place to wrath, is to *giue place to the diuel*, who vsually excites those violent passions, Ephes. 4. 26. And thus

thus also he tempts to couetousnesse, in respect of which sinne, the diuell is said to *enter into Iudas*: And thus also he tempts to lying, as in the case of *Ananias* and *Saphira*, Acts 5. And so he tempts men to murther, either of themselves or of others.

The third kinde of temptation is, *the temptation to despaire*, which is; when he perswades with men to despaire of all mercie in God. Thus he made *Iudas* despaire: and into some degree of despaire for the time was *Dauid* himselfe entred, Psal.

77.

Thus of the sorts of temptations.

3. Now it is wonderfull necessary in the third place to take notice of the occasions of temptations. Satan vsually tempts not, but vpon some aduantage giuen him, & so there are many things, which as it were, *tempt the diuell to tempt men*, as

3. Temptations to despaire.

9. Occasions of temptations.

Q 5

First,

Solitarines.

First, *solitarinesse*: the Diuell watched to finde the woman alone from her husband, and then set vpon her. Such persons as loue solitarinesse, loue not their owne soules; for they giue great aduantage to Sathan to assault them and circumuent them, and therefore we should take heede of it.

Security.

The second occasion is *security*: when the diuell spies that men be carelesse, and keepe no watch ouer their owne hearts, & are retchlesse in their courses, and go from day to day, & feare not euill, then he lies in wait to assault, by iniecting some vile or base temptations to sinne.

Pride.

The thi d occasion is *Pride*: when *Paul* is somewhat lifted vp with the consideration of his reuelations, then doth Sathan take his aduantage, and set vpon him with his *messenger*, euen some vile temptation: when we take liberty to make our selues great

in

in our owne eyes, and nourish the pleasing thoughts of high opinion, and selfe conceit, if God do not greatly guard vs, we are neare some desperate assault of Sathan.

The fourth occasion is *anger*. The diuell seldome forbears to enter into the heart of ſy wrathfull person, when anger hath set open the doore, as was noted before out of Ephes. 4. 26.

Anger.

The fift occasion is *dalliance with euill thoughts*, when the diuell sees vs play with *contemplatiue wickednesse*, and be well content to let our thoughts runne vpon sinfull proiects or imaginations of sinnes, which perhaps we intended not euer to commit: this tempts him to employ his skill to put fire to those thoughts, so long till the whole heart be ensnared by them, to draw vs into mischief. These lusts will *draw away*, and Sathan engendring with them can make them

Dalliance
with euill
thoughts.

Intemperate
use of
outward
things.

them conceive, &c. Iam. 1. 14.

The first occasion is, the *intemperate use of outward things*. For the *Diuell walketh about as a roaring Lion, seeking whom he may deuoure*, and when he finds a man excessiue bent to the things of this world, as meate, drinke, apparel, riches, pleasures, honours, &c. he sets vpon him by some of his methods to carry him away captiue at his will. Therefore the Apostle *Peter* wils vs to be *sober*, if we would preuent him; implying, that the diuell will giue the onset, when he findes vs intemperate, 1. Pet. 5. 8.

7. Vnsettled
nesse in
Faith.

The seventh occasion is *vnsettlednesse* in the assurance of Gods fauour, and our owne saluation. We cannot resist the diuell, if we be not *stedfast in the faith*, and we giue him wonderfull aduantage, if we be tossed about like the waues of the Sea, and are vnconstant or carelesse in matter
of

of our faith; we neuer barre out the diuell soundly, till we be stedfast in our assurance, 1. Pet. 5. 8, 9.

The eight occasion is, when sometimes the Lord will haue vs tempted, onely for the triall of our faith, and the grace which he hath giuen vnto vs.

8. Triall of Faith.

Lastly, the ninth occasion is, a *relapse into some grosse sinne* after calling, which is scourged with hideous temptations, through a secret depth of Iustice in God, who thereby can shew how feareful a thing it is so to offend.

9. Relapse into some grosse sin.

CHAP. X.

How the godly may comfort themselves in their temptations.

THe consolations against temptations follow.

A Christian, that feeles himselfe assaulted by the diuell, may raise vp in his thoughts diuers con-

He may comfort himselfe from the consideration,
 1. Of the common condition of the godly.

2. Of the measure.

contemplations, able to succour him in his distresses: as

First, if he consider y^e this is the case of all the godly, to be tempted: It is no new thing which hath befallen him. Thus *Paul* comforts the *Corinthians*, *No temptation hath befallen you, but what accompanies the nature of man*, 1. Cor. 10. 13. And the Apostle *Peter* hartens them to whom he writes, by this argument: *The same afflictions are accomplished upon your brethren that are in the world*, 1. Pet. 5. This also the Apostle to the *Ephesians* affirms, that those *spirituall wickednesses* are found even in the most heavenly places on earth, Eph. 6. 12. The Apostles themselves were not free from this combat, and therefore *Paul* saith, *We wraastle with principalities and powers*, &c.

Secondly, if he consider the measure of them, God will not lay any more vpon him, then he is able to beare, he may feare his owne strength, as *Paul* did, but God

God will *make his grace sufficient for him.* 1. Cor. 10. 13. 2. Cor. 12. 9. Sathan is limited, he can go no further then his chaine wil reach, and for that cause it is, that we are taught to pray, that God would not *leade vs into temptation*, as acknowledging that God doth dispose and order the measure of this kinde of affliction.

Thirdly, if he consider the short continuance of his temptations; they may be fierce, but they are not long: *God will shortly tread downe Sathan vnder our feet*, Rom 16. 20. We shall *suffer but a while*, 1. Pet. 5. 9, 10.

Fourthly, if he seriously meditate of diuers things in Christ his Saviour: as,

First, his *example*. It should be lesse grievous to be tempted, because Christ himselfe *was tempted in all things as he is*, sinne onely excepted, Hebr. 4. 15.

Secondly, Christ hath atchieued an admirable victorie ouer these

3. Of the short continuance.

4. Of diuers things in Christ: as

1. His example.

2. His victory ouer the diuell

these principalities and powers, and hath triumphed ouer them, and made a shew of them openly, Col. 2. 15.

3.
His sympha-
thie.

Thirdly, there is in Christ a symphathie and fellow-feeling. He is touched with our infirmities, and doth much compassionate our case, Heb. 4. 15.

4.
His inter-
cession.

Fourthly, he hath made intercession, and *prayed for vs, that our faith might not faile.* For that which he assured to *Peter*, he performeth also for all the elect.

5.
His vertue
for healing
vs.

Fifthly, Christ is the true brazen Serpent, which is lift vp of God, that when we feele our selues stung with these fiery serpents, by looking vpon Christ we are sure to be healed, Ioh. 3. 15.

6.
His succor.

Lastly, we are sure to be helped and succoured by Christ in the combat: *He was tempted himselfe, that he might succour them that are tempted,* Heb. 2. 18.

5.
Of the
issue out of
tempta-
tion.

Fifthly, if he consider the issue that God will giue: *He will giue*
issue

issue out of temptation. 1. Cor. 10. 13. He will tread downe Sathan, Rom. 16. 20. He will stablish vs, after we haue suffered a while, 1. Pet. 5. 9, 10. If we resist the Diuell, he shall flie from vs, Iam. 4. 7, 8. If he leade vs into temptation, he will deliuer vs from euill, Math. 6. 13. The Lord will breake the head of the great Leniathan, the crooked Serpent, the Dragon of the sea, Isai. 27. 1.

6. If he consider the effects of temptation; it is the schoole of Christ, to traine vs vp in spirituall souldierie; they cannot hurt vs, they make vs more humble. 2. Cor. 12. 8, 9. They are for our triall, 1. Pet. 1. 7. Sathan doth but winnow vs, we lose nothing but our chaffe, Luke 21. 31.

Ob. But it seemes, temptations are a grieuous euill, because we are taught to pray against them in a speciall manner in the Lords prayer, which shewes that my estate is miserable, in that I
am

6.
Of the
effects.

Ob.

How we
may pray
against
temptations

am led into temptation.

Ans. It is true, that we must pray against temptations, and that it is a iudgement; but yet no other, then sicknesse, pouertie, or the like: and therefore we are not to pray against them simply, but with submission to Gods will; onely we must pray absolutely to be deliuered from the euill of temptation, which latter words do restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not ouercome of the temptation?

How we
may know
that we are
not ouer-
come of
temptations

Ans. Obserue thine owne heart in the entertainment of those vile injections. If thou abhorre them as soon as they come in, and giue no manner of consent vnto them, thou art free. For Christ himselfe was tempted by euill cogitations cast into his mind: (for the Apostle saith) *he was tempted in like manner as we are*

Note.

are, and yet he was not guiltie of the euill of the temptation. It is true, that for the most part we are infected in some degree or other by it: but yet it is not impossible for man to be free from the euill of temptation, as that example shewes.

But secondly, thou mayest know whether thou be overcome or no, by two signes. For first, if thou feele the temptation to be an affliction to thee, and account it *an euill day*, and art burthened vnder it, as if it were a very *buffeting* of thy bodie, thou art yet safe: the diuell hath no victorie, thou art not led captiue, all this while *Paul* was worse feared then hurt, 2. Cor. 12. 7, 8, 9. Secondly, all the while thou resistest by prayer, and wrasselest with it, and keepest thy spirituall weapons in thy hands, thou art the conqueror; for thou art assured of God, *If thou resist, the diuell will flie from thee* in due time.

Two signes

time. Thou art neuer overcome, till the temptation please thee, & thou resoluest to make no resistance spiritually, Iam. 4. 8.

Quest. But what if I be overcome? am I not in a desperate condition, if the temptation haue preuailed ouer me?

Ans. Thy case is mournfull, but not desperate: for *Peter* and *David* were overcome of the temptation; and though it cost them many teares, yet they were recovered. Christ hath made intercession for thee, and will heale thee, if thou make thy recourse vnto him, and penitently pleade for mercie before the throne of grace.

CHAP. XI.

Comforts against our daily infirmities.

Hitherto of the consolations
against the temptations of Sa-

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dulnes

Sathan. There remaine two other distresses of the Spirit; the one arising from the sense of daily infirmities; the other from the feare of falling away, and losing of what we haue.

For the first, there are many wayes by which a Christian may fence his heart against the discouragements that arise from the sense of daily infirmities.

And these promises are of two sorts: for they are either such as giue vs arguments of consolation in themselues, or such as withall remoue the obiections are wont to arise in our hearts vpon some particular consideration of the manner of the infirmities in vs.

Two sorts
of promi-
ses.

By infirmities, I meane defects, ignorance, indisposition, feare, discouragements, forgetfulnesse, omissions, distractions, particular falls through frailtie, some kindes of euill thoughts, dulnesse, vncheerfulnesse, doubts, and

What is
meant by
infirmities.

The comforts raised
from the
considera-
tion,

1.
Of thy age
in Christ.

2.
Of thy con-
dition now
vnder grace

and the euill of our good
workes.

The Arguments of Consolation,
are:

1. There are differences in the
degrees of the age of Christ in
vs. Some Christians are but
weake yong ones, lambes, babes,
new formed, and God knowes
it, and lookes for no more from
such, then what agrees to their
age. He is a compassionate Fa-
ther, that doth not require the
same power of gifts in a weake
Christian, which he lookes for
in a strong.

2. It should much ease vs to
remember, that we are not vnder
the Law, but vnder Grace, Rom.
6. 14. We are deliuered from the
rigor of the Law. God now doth
not expect perfection from vs,
nor accounts vs as transgressors,
because we are imperfect, but
hath receiued vs to the benefite
of the new couenant: in which,
perfection is onely required in
Christ,

Christ, and vprightnesse in vs.

3. We may be very weake in strength and power of gifts, and yet very fruitfull: we may do much good while we are in the infancie of grace, which the comparison of the vine (to which the godly are resembled) shewes. The vine is not the strongest of trees, and yet is more fruitfull in pleasing fruit, then many other trees, not of the field onely, but of the garden also. Now the godly are likened to the vine, Esay 27. 2. to shew, that all their weaknesse notwithstanding, they may be abundant in pleasing fruit.

4. The goodnesse of Gods nature should much encourage and comfort vs herein: and so if we consider foure praises in the nature of God.

First, he is *gracious*: he stands not vpon desert. we may *buy* of him *without money*; he can loue vs for his owne sake, though we be able

3.
Of the
fruitfulness
may be in
a weake
Christian.

4. Of the
goodness of
Gods na-
ture: for
he is

1.
Gracious.

able no way to pleade our owne merits, Esay 55. 1, 2, 3.

2.
Mercifull.

Secondly, he is *mercifull*, yea *mercie pleaseth him*; it is no trouble to him to shew mercie, but he delighteth in it, Mica. 7. 18.

3.
Slow to
anger.

Thirdly, he is *slow to anger*. Infirmities will not prouoke him to wrath; he can delight in vs still, though we haue many wants and weaknesses, Psal. 103.

4.
Ready to
forgiue.

Fourthly, he is readie to forgiue. If by our too much carelesnes and frequencie in offending, he be vrged to displeasure, yet he is quickly pacified, a few prayers and teares in the confession of our faults, will turne away all his displeasure, so as he will *remember our iniquities no more*, Psalm 103.

Of the
hope of
strength.

5. The Lord will strengthen his owne worke in vs by his Spirit; and though grace be but in the bud, yet *his blessing shall be upon our buds*, and he will make vs grow as the willowes planted by the

the water-courses: the hope of increase, should stay vs against the present sense of weaknesse, Esay 44. 2, 3, 4.

6. There are many things comfortable to be thought vpon in Christ.

For first, he makes account to find vs sicke, and *sinners*, he doth not expect to find vs righteous altogether: *He came not to call the righteous, but sinners to repentance*, Marke 2. 17.

Secondly, we haue such an High Priest, as knowes how to *haue compassion vpon those that are out of the way*: he is touched with *our infirmities*, he doth rather pittie vs, then hate vs for our weaknesse, Hebr. 4. 15.

Thirdly, his *intercession* couers our infirmities. *If any man sinne, we haue an Advocate, euen Iesus Christ the righteous, who is the propitiation for our sinnes*. He takes an order in heauen, that God shall not be turned away from

Of many things in Christ: as

1. His opinion of vs.

2. His compassion.

3. His intercession.

R

vs,

4. His
bloud.

vs, he makes daily intercession
for vs.

Fourthly, his *bloud* will power-
fully *cleanse our consciences from
the deadnesse which is in our works,*
Heb. 9. 14.

5. The im-
putation of
his righte-
ousnesse.

Fifthly, he is *the Lord our righte-
ousnesse*, and that is his name by
which he will be called, Ierem.
23. 6. His perfect righteousness
is as truly ours, as if we had per-
formed it our selues: so as al-
though we be most vnperfect in
our selues, yet in Christ God can
find no fault in vs, nor see any
transgression: though our sancti-
fication be spotted, yet our iusti-
fication hath no blemish in it.

The helpe
of the Mi-
nisterie.

7. The helpe God hath af-
foorded vs in his Ministers, may
be some ease vnto vs: though for
weaknesse we be but lambs, yet
God hath provided for vs; he
hath giuen vs *shepheards to feede
vs*, and giuen them a charge to
looke to his lambes, as well as
his sheepe. The Church is com-
pared

pared to a nurse with breasts, and we haue a promise to sucke out of the breasts of her consolations, Ier. 23. 4. Esay 66. 11. 12, 13. Ioh. 21. 19.

8. We should especially be refreshed with the consideration of diuers particular fauours God hath assured vs of in his word,

Of diuers particular fauours God hath assured vs of.

as

First, that he will not deale with vs after our sinnes, *nor reward vs after our iniquities*, Psal. 103.

Secondly, that he will *spare vs, as a man spareth his sonne that serueth him*. No father can shew compassion like to that which God will be bound to shew to his children, Mal. 3. 17.

Thirdly, that the *smoking flaxe shall not be quenched, & the bruised reede shall not be broken*; though grace were in vs but like the heate in the weeke of the candle when the light is out, yet God hath taken order that it shall not

be extinguished, Esay 42. 3.

Fourthly, that in all times of need we shall haue *accesse vnto the Throne of grace*, and obtaine a supply of all our wants; so as we may go boldly to aske what we need, *in the name of Christ, and it shall be giuen vs*, Hebrewes 4. vlt.

Note.

Fiftly, that he will accept of our desires, and our will to do his seruice shall be taken for the deed, so as he will reckon of so much good to be done by vs, as we desired and endeououred to do: our works are as good as we desired to haue them to be: the preparations of our hearts are reckoned with God as great things, Esay 55. 1. Jerem. 30. 2. 2. Cor. 8. 12.

Sixtly, that in all his dealing with vs, he will vse vs in *all compassion* with a tender respect of our weaknesse. Our weeping and supplication shall be accepted before him, and he will *cause vs*

to walke in a straight way, in which we shall not stumble, Iere. 31.9. In all our afflictions he is afflicted. In loue, in care, in pittie he will redeeme vs, and carrie vs as in the dayes of old, Esay 63.9. As he hath borne vs from the wombe, so will he be the same still vnto old age, euen vnto the gray haires. He will carrie vs in the armes of his compassion: He hath made vs, he will beare, euen he will carrie, and will deliuer vs, Esay 46. 3,4. He will gather the lambes with his armes, and carrie them in his bosome, and gently leade those that are with young, Esay 40.

Seuenthly, that he will supply all our necessities out of the riches of his glory, Phil. 4.19.

Eightly, that he will passe by our meere frailties, and take no notice of the errors of our liues that arise from meere infirmities; there is no God like vnto him for passing by transgressions, Micha 7. 18.

Ninthly, that he will strengthen vs, and make vs grow in the gifts bestowed vpon vs: *The Lord will be the hope of his people, and the strength of the children of Israel, Ioel 3.16. He giveth power to the faint, and to them that haue no might, he increaseth strength: they that waite vpon the Lord shall renew their strength, Esay 40.29, 31. He will be as the dew to his people. They shall grow as the Lillie, and cast forth their rootes as Lebanon. Their branches shall spread, and their beantie be as the Olive tree, and their smell as Lebanon. They shall reuiue as the corne, and grow as the vine, Hosh. 14. 5, 6, 7.*

And to assure all this, God would haue vs to know that he hath married vs vnto himselfe, and holds himselfe tied in the covenant of marriage with all kindnesse and faithfulnessse, to take the care and charge of vs for euer, Hosh. 2.19.

Of what
God may
bring thee
to.

9. To conclude this first sort of promises, what knowest thou what God may bring thee vnto, notwithstanding thy weaknesse? He can make thee to multiply as the bud of the field. He can make thee increase and waxe great. He can make thee *attaine vnto excellent ornaments*, Ezech. 10. 7. Since thou art the branch of his planting, the worke of his hand, he may greatly glorifie himselfe in thee, *so as thy little one may be as a thousand, and thy small one as a strong Nation*, God can performe it in his due time, Esay 60. 21, 22. Though thou haue but *a little strength*, God hath set before thee such *an open doore*, as *no man can shut*: and God can make thee stand in the loue of the truth, without denying his name when the *houre of temptation comes vpon the world*, and many of great vnderstanding fall, Reu. 3. 8, 9, 10.

Hitherto of the principall

R 4

con.

consolations in the case of infirmities.

CHAP. XII.

Diuers obiections are answered.

IT followeth that I should answer certaine obiections which do vsually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, My infirmities are the more grievous, because I find affliction of spirit ioyned with them. These terrors and passions vpon my heart do dismay me; and make me doubt, those comforts do not belong vnto me.

Solu. God may afflict thy spirit, and yet be well pleased with thee; yea therefore thy case is the more comfortable, because thou feelest the waight and burthen
of

of thy finnes, as the places of Scripture following, most euidently and comfortably shew: namely,

Psalme 34. 18. The eyes of the Lord are vpon the righteous, and his eares are open vnto their crie.

Matth. 11. 28, 29. Come vnto me, all ye that are wearie and heauieladen, and I will ease you.

Take my yoke on you, and learne of me, that I am meeke and lowly in heart, and you shall find rest vnto your soules.

Ieremie 31. 25. For I haue satiate the wearie soule, and I haue replenished euery sorrowfull soule. And their soule shall be as a watered garden, and they shall haue no more sorrow: the latter part of the 12. verse, &c.

Isaiah 63. 9. In all their troubles he was troubled, and the Angell of his presence saued them. In his loue and in his mercy he redcemed them, and he bare them and carried them alwayes continually.

Pfal. 31. 21, 22. Blessed be the Lord: for he hath shewed his marvellous kindnesse towards me in a strong City.

Though I said in my hast, I am cast out of thy sight; yet thou heardest the voyce of my prayer, when I cried vnto thee.

Pfal. 103. 9. He will not alwaies chide, neither keepe his anger for euer.

Ob. But I offend daily.

Sol. That is cleerely answered in Gods promise: For he saith, he will multiply pardon, or abundantly pardon, Esa. 57. 7.

Ob. But I finde I grow worse then I haue bene, my heart is much out of order.

Sol. If there be an heart in thee desirous to returne, there is comfort also against this distresse. The Lord will heale thy back-sliding, if thou take vnto thee words to confesse thy falling away, Hosh. 14. 2, 3, 4. Behold (saith the Lord) I will bring it health

health and cure, and I will cure them, and reueale vnto them the abundance of peace and truth, Ier. 33.6. There is healing in the wings of the Sonne of righteousnesse, and ye shall go forth and grow up as the Calues of the stall, Malach. 4. 2.

Ob. But I am extremely burthened with my ignorance, this is a continuall gricuaunce vnto me.

Sol. There are many comforts against ignorance.

1 It is a speciall promise of God in the new Couenant, that he will write his lawes in thy heart, and he will make thee to know the Lord: thou maist go boldly to the throne of Grace, to beg further illumination of the Spirit of God. This is one of the suits God cannot deny.

2. God hath promised to leade thee by a way which thou hast not knowne: He will preserue thee by his knowledge, though thou be vnacquainted with the way thy

8. Constr-
uctions a-
bout igno-
rance in
the godly.

thy selfe. He that led his people from Babel to Sion, when they scarce knew a foote of that long way, will leade thee in the streight way from earth to heauen, if thou seeke a way of God as they did, Isay 42.16.

3 We haue such an *High Priest*, as knowes how to haue compassion on the ignorant. He that required that property of the High Priest in the Law, will much more expresse it himselfe, Hebr. 5. 1, 3.

4 This must be thy glory, and the crowne of reioycing, that though thou be ignorant of many things, yet thou knowest God, and Christ crucified, and this is eternall life, Ioh. 17. 3.

5 The Ministers of the Gospel are ours, and therefore if we attend vpon the Word, and continue in it, we shall know the truth: their instructions shall be daily distilled into thy heart like drops of raine, 1. Cor. 3. 22, 23.

6 The

6 The annointing thou hast received, shall teach thee all needfull things, and leade thee into all truth, 1. Ioh. 2. 27.

7 There is a seed of heauenly doctrine cast into thy heart, which shall euer remaine in thee. It is indelible, it cannot be blotted out, 1. Ioh. 3. 9.

8 Lastly, knowledge is the gift of Christ, and as we know that he is come, so we belecue that he will giue vs vnderstanding, that we may know him that is true, and we are in him that is true, euen in his Sonne Iesus Christ: this is the true God, and eternall life, 1. Iohn 5. 20.

Ob. But we want or haue lost the meanes of knowledge; our teachers are taken from vs.

Sol. It is true; *Where vision faileth, the people faint, but yet:*

1 After God hath giuen you the bread of affliction, and the water of aduersitie, he will restore teachers, and no more restraîne instruction,

struction, Esay 30. 20.

2 Though thou see no way of helpe, yet thou knowest not how God can provide: *He can open Rivers on the tops of mountains*, and he maketh the wilderness a standing poole, when his people thirst and cry vnto him, *Isaiah 41. 17, 18.*

3 If ordinarie meanes faile & be denied, God will then supply of his Spirit, and make that meanes which is left, to suffice for thy preservation and building vp, *Philip. 1. 9.*

Now that there may be the more abundant support vnto our hearts in this case of infirmities, I will open two places of Scripture that do meete with the most obiections of our hearts.

The full
explicatio
of the
words in
Exod. 34.
6. 7.

The first is, *Exodus 34. 6, 7.* where the Lord proclaimeth the goodnesse of his nature, that all men may take notice of it, and giue him the praise of his rich grace, where he so describeth the

the Lord, that in his titles he giueth an answer to many objections.

1 If thou say, thy infirmities may alienate the Lord from thee?

He answers, that he is *Iehouah*, alwaies the same, vnchangeable. He will not alter his loue towards thee, but loue thee to the end: and for the more assurance, he repeated that title twice, because he knowes, we most doubt of that, and haue most neede to be succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclinations to sinne, or strange temptations, or great impediments, or many aduersaries and discouragements?

He answers, he is *God*, or strong; to signifie that nothing shall hinder the worke of his grace towards thee, but he will keepe thee by his power, and make

make his grace sufficient for thee.

3. If thou say, he is of pure eyes, and cannot but discern thy faults, and sinne is sin in the sight of God.

He answers, that he is *mercifull*.

4. If thou say, thou deseruest no such mercie.

He answers, that he is *gracious*, and doth not stand vpon desert. He will shew mercy, not because thou art good, but because he is good.

5. If thou say, the daily repeating and renewing of thy sinnes may prouoke him, though he be mercifull and gracious.

He answers, that he is *long-suffering*.

6. If thou say, thou hast many defects and wants to be supplied.

He answers, that he is *full of goodnesse*.

7. If thou saist, thou art ashamed

med of thy ignorance, which is more then can be conceiued.

He answers, that he is *abundant in truth* to supply thy defects and to performe his promise, though thou haue but a little faith.

8. If thou say, thou doeſt beleeue that God is all this vnto ſome men; and that *Abraham* and *Dauid*, and others that were in great fauour with God, haue found all this: but for thy ſelfe, thou art ſo vile a creature, and ſo meane a perſon, as it is not for thee to expect ſuch great things of God.

He answers, that he *keepeſ mercie for thouſands*. He hath not ſpent all vpon *Dauid*, or the Patriarks, or Prophets, or Apoſtles, or Martyrs, or Miniſters; but he hath an Ocean of goodneſſe ſtill to be ſhewed, without reſpect of perſons, to all that come vnto him for mercie.

9. If thou yet ſay, thou art guiltie

guiltie of diuers sorts of finnes, and that it is not one offence onely, but many that lie vpon thee, and some of them such as thou darest not name, they are so vile.

He answers, that *he forgives iniquitie, transgression, and sinne*, that is, all sorts of finnes, of nature, of weaknesse, or of presumption.

10. If any other should say, this is a doctrine of libertie, and may embolden men to sinne.

He answers to that, he will by no meanes cleere the wicked, those are fauours onely he will declare to the penitent, that are wearie of their finnes, and would faine offend no more.

The full
explication
of the
words in
Ezek. 36.
25. &c.

2. The second place is, Ezek. 36. 25. and 7. where many objections are evidently answered, the consolations being fitted of purpose, so as euery word almost preuentis some doubt might arise in mens minds: as

1. Ob.

1. *Ob.* I am exceeding lothsome, and a creature extremely filthy in respect of my finnes.

Sol. I will powre cleane water upon you; that is, I will wash your soules in the fountaine of my grace, and both forgiue you, and sanctifie you.

2. *Ob.* Oh it cannot be that any meanes should do me good, I am so totally defiled.

Sol. Ye shall be cleane: it is easie for God to cleanse vs, it is our owne vnbeleefe hinders vs: God hath promised our cleansing.

3. *Ob.* O but my sins are great and grosse finnes, I haue offended more grievously then other men.

Sol. From your Idols and from your filtbinesse will I cleanse you; though thy finnes were as great as idolatrie in the first Table, or whoredome in the second, yet God can forgiue and sanctifie thee.

4. *Ob.* But my nature is so bad,
that

that if I were forgiven, I should offend againe.

Sol. A new heart will I giue thee; where God forgives our sinnes, he giues vs another disposition, and changeth our natures, verſ.

2. 6.

5. *Ob.* O, but I am so ignorant, I cannot but offend.

Sol. A new spirit will I put within you; he will giue vs vnderstanding and wisdom.

6. *Ob.* But I am so dull and hard-hearted, that I am not sensible of my owne distresse or wants, and cannot be affected with the excellency of the goodness or promises of God.

Sol. I will take away the stonie heart out of your bodie; God will cure vs of hardnesse of heart.

7. *Ob.* But if my heart were softened, and that I had some feeling, it would grow hard and senselesse againe.

Sol. I will giue you an heart of flesh.

8. *Ob.*

8. *Ob.* O, but if all this were done for me, yet I know not how to order my selfe, and what to do to go on in a religious course of life.

Sol. I will put my Spirit within you, verse 27.

9. *Ob.* If the Lord do giue me his Spirit, yet I feare I shall not be ruled by it, but offend and grieue the Spirit of God, through ignorance and want of strength.

Sol. I will cause you to keepe my statutes, and ye shall keep my commandments, and do them: The Lord worke our workes for vs, and teach vs to obey, and giue vs power to do what he commandeth.

10. *Ob.* I finde a maruellous vnfitnessse in the very things of my outward estate.

Sol. Ye shall dwell in the land; the Lord will blesse vs in outward things, as well as in spirituall.

11. *Ob.*

11. Ob. But when I come to vse the creatures, me thinks I see such vnworthinesse in my selfe, that I am almost afraid to meddle with them.

Sol. I gaue the land to your fathers: you hold these outward blessings, not by your deserts, but by my gift; and my gift is ancient, I bestowed these things on your fathers.

12. Ob. It may be so; our fathers were in couenāt with God, and more eminent men, and ~~more~~ why then we.

Sol. Ye shall be my people, and I shall be your God: Gods covenant of grace is with the fathers and their generations after them: if he haue bene thy fathers God, he will be thy God also, and thou shalt be of his people.

13. Ob. O, but I find such daily sinnes, and I am polluted in euery thing I do, I am many wayes vn-cleane.

Sol. I will also saue you from
your

your uncleannesse : God will multiply pardon, he will forgie vs, and comfort vs against our sins after calling.

14. *Ob.* But how shall I beleue all this? for I see, God hath plagued vs by famine, and scourged vs with great want, which still lies vpon vs.

Sol. I will call for the corne, and increase it, and lay no more famine vpon you, and I will multiply the fruite of the trees, and the increase of the field, &c.

15. *Ob.* But is there no condition on our part?

Sol. Yes; for all this shall be done vnto you, when you remember your owne euill wayes, and your doings that were not good, and shall lothe your selues for your iniquities, and for your abominations. These comforts belong to vs, when we are throughly displeased with our selues for our faults. And besides, for all this must the Lord be sought vnto; we shall obtaine all,
or

or any of these, but we must aske first, verse 31. 37.

CHAP. XIII.

*Shewing how a godly man may
comfort himselfe against
the feare of fal-
ling away.*

Hitherto of the comforts against our daily infirmities. The consolations against the feare of our falling away follow.

We may three wayes comfort our selues against this feare, namely, if we consider God, or Christ, or our selues.

1. In God there are two things of excellent obseruation, both of them exprest in the Scriptures. The first is, that he hath vndertaken to preserue vs from falling away. The second shewes vs distinctly, how he will per-

performe this.

For the first, that God will keepe vs from falling away, we haue foure things to assure vs.

First, the promises of God directed ly to that end: for he assures vs, that his Elect shall enioy the worke of their hands, and shall not labour in vaine, Esay 65. 22, 23. The smoking wecke shal not be quenched, nor the bruised reed broken. Esa. 42. Not one of them shall be lacking in the whole flocke, Ierem. 23. 4. God will build them, and not plucke them downe, he will plant them, and not pull them up, Ierem. 24. 6. He will confirme vs, in and to the end, that we may be blamelesse in the day of our Lord Iesus Christ: for God is faithfull, who hath called vs to the fellowship of his Sonne Iesus Christ our Lord.

Secondly, the *Decree of God*, concerning which the Apostle saith, *That the foundation of God remaineth sure: he knoweth who are his.* Though *Hymeneus* and *Philetus*

Four things may assure vs that God will keepe vs from falling away. 1. His promises.

1. Cor. 1.8,
9.

2. His de-
cree,

let us fall away, yet none that call vpon the name of the Lord, and depart from iniquitie, can euer be lost, 2. Tim. 2. 19.

3- Three attributes in God, viz.

His faithfulness.

His power.

Thirdly, the attributes of God: and so there be three things in God may wonderfully settle vs against this feare. The one is, *his faithfulness*. The other is *his power*. The third is *his immutable loue*: All three are laid to pawne for the performance of this preservation, & so pleaded in Scripture. For his faithfulness, the Apostle thence concludes, that the godly shall be confirmed to the end, as was alledged before, 1. Cor. 1. 8, 9. and so he reasoneth, writing to the Thessalonians: *The Lord is faithfull, who shall stablish you, and keepe you from euill*, 2. Thess. 3. 3. And of the power of God these places speake, *We are kept by the power of God to saluation*, 1. Pet. 1. 5. *I know (saith Paul) whom I haue beleeued, and I am perswaded that he is able to keep* that

that which I haue committed to him against that day, 2. Tim. 1. 12. Now vnto him that is able to keepe you from falling (saith Iude) and to preserue you faultlesse before the presence of his glory, with exceeding ioy: to the onely wise God our Sani-our, be glory, and maiesty, domi-nion and power, now and euer, Iude 24. And for the loue of God, that it is vnchangeable, there is appa-rent prooffe. *Whom he loneth, he loneth to the end*, Ioh. 13. 1. so as we may be confident in this, that he which hath begun a good worke in vs, will performe it till the day of Christ, Philip. 1. 6.

His loue.

Fourthly, we haue the seale of God for it, and he hath giuen vs earnest, that we shall certainly enioy the inheritance purchased for vs. And thus euery one that belecueth, is sealed by the holy Spirit of promise, which also is our earnest, Ephes. 1. 14, 15. and there-fore we shall be stablished, 2. Cor 1. 22.

4. His seale.

Now for the second; If any aske how God will do this?

I answer, that the Scripture shewes how this will be performed thus: For

What God
will do to
keepe vs
from fal-
ling away.

1. *God will not cast off his people, he will neuer forsake his inheritance, Psal. 94. 14. 1. Sam. 12. 22 For the Lord loneth iudgement, and forsaketh not the Saints, and therefore they are preserved for euer, Psal. 37. 28.*

2. *God will put his feare into their hearts, that they shall not depart from him: For this is his Co-uenant with his people, that he will not turne away from them, to do them good, and he will put his feare into them, that they shall not depart from him, Ier. 32. 40. 41.*

3. *To make all the surer, he will put his Spirit into them, which shall leade them into all truth, and cause them to keepe his statutes, and to do them, Ioh. 14. Ezech. 36.*

4. *He will vphold them, and order their wayes, and keepe them*

their feet, that they fall not. The steps of a good man are ordered by the Lord, and he delighteth in his way: Though he fall, he shall not utterly be cast downe: for the Lord upholdeth him with his hand, Psal. 37. 21, 24. He holdeth our soule in life, and suffereth not our feete to be moved, Psal. 66. 9. He will keepe the feete of his Saints, 1. Sam. 2. 9.

5. Lastly, God will worke their workes for them, and continually assist them with his presence, and blessings, Esay 26. Ezechiel 36. Phil. 2. 13. And thus of the comforts that we may gather from God.

Now secondly, in Christ there are three things may minister much establishmēt in our hearts against this feare.

1. His intercession: he hath specially prayed for vs, that God would keepe vs from enill, Ioh. 17. and therefore is able to saue vs to the vttermost because he euer liueth to make intercessiō for vs, Heb. 2. 25.

Three things in Christ may comfort vs
1. His intercession.

2. His office
herein,

2. The consideration of his office herein. It is his worke to be *Omega* as well as *Alpha*, to be the *finisher* of our faith, as well as the *author* of it: He is the end as well as the *beginning*, *Reue.* 21.6. *Heb.* 12.2.

3. His power.

3. The power of Christ. *None can take vs out of his hand*, *Ioh.* 10. and as was said before, *he is able to saue vs to the uttermost*, *Heb.* 7.25.

Thus of the consideration of Christ also.

3 Things in
our selues
may comfort vs.

Now thirdly, in our selues we may looke vpon three things, as we are in the estate of grace.

For first, we are borne againe to a *liuely hope* of an *immortall inheritance* reserved for vs in *heauen*: Our new birth intitles vs to *heauen*, and it is kept for vs, and our *hope is liuely*, *1. Pet.* 1.3.

Secondly, *our seed abideth in vs*: It cannot be blotted out. *He that is borne of God, sinneth not, because his seed remaineth in him,*
1. Iohn

1. John 3.9.

Thirdly, *eternall life* is begun in vs, Ioh. 17. 3. Now if it be life eternall, how can it end? How can we fall away from it? Natural life may end, but Spirituall life can neuer end.

CHAP. XIII.

Promises that concerne Prayer.

Hitherto of promises that concerne affliction. And in as much as my purpose was but to fence the godly man (settled in his iustification) against the grievances which might befall him in respect of afflictions, during the time of his pilgrimage here, I shall end with the discourse of those promises: saving that I will giue a taste of the last sort of promises, *viz.* such as are encouragements to holy graces or duties.

I will not instance in the promises made to the loue of God, to meeknesse, to such as seeke God, to the loue of the word, and the like: but onely I will open the promises made to the prayers of the godly, and the rather, because Christians are most troubled about their prayers.

Those promises referred to three heads.

The promises that concerne prayer, may be referred to three heads; For either they are such as assure vs that God will heare the prayers of his seruants, or they shew vs, what in prayer he will heare: or else they describe the wonderfull goodnesse of God in the manner how he will heare. For the first, that the Lord will certainly heare prayer, these places of Scripture do most comfortably assure vs.

Esay 58.9. Then shalt thou call, and the Lord shall answer: thou shalt crie and he shall say, Here I am.

Matth. 21.22. And what soener ye shall aske in prayer, if ye beleene,

ye

ye shall receiue it.

Iohn 14. 13. And whatsoeuer ye aske in my name, that will I do, that the Father may be glorified in the Sonne.

1. Iohn 3. 14, 15. And this is the assurance that we haue of him, that if we aske any thing according to his will, he heareth vs.

And if we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

Iob 22. 27. Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes.

Iob 33. 26. He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy, for he will render vnto man his righteou(nesse).

Psal. 34. 15, 17. The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

The righteous crie, and the Lord heareth them, and delinereth them

out of all their troubles.

Pfal. 50. 15. Call vpon me in the day of trouble, so wil I deliuer thee, and thou shalt glorifie me.

Iohn 15. 16. That whatsoener ye shall aske of the Father in my name, he may giue it you.

Iohn 16. 23. And in that day shall ye aske me nothing: Verily, verily I say vnto you, whatsoener ye aske the Father in my name, he will giue it you.

For the second, it may much comfort vs, if we consider that God will not onely heare our prayers in generall, but our voice, **Pfal. 5. 3.** Our very desires, **Psalm. 10. 17.** Our teares **Psalm. 39. 12.** The very naming of Christ shall not be done without regard, **2. Tim. 2. 19.** Our groaning, **Pfal. 102. 10.** When we are destitute of words to expresse our selues, our groaning, our teares, yea the very desires of our hearts is an effectuall prayer, to God. He doth not looke what we

we do say, but what we would say. If we come like little children, and but name our Fathers name, and cry, making moane, it shall be heard.

3. But in the third point appears the wonder of his compassion: For

1. God will heare without *despising their prayer*, Psalme 102. 17.

2. He will *not reprove* them, nor hit them in the teeth with what is past, or their present frailties, Iam. 1. 5.

3. He will *prepare their hearts* too: he will as it were helpe them to draw their petitions, Psal. 10. 17.

4. He takes *delight in hearing* their prayers, Prou. 15. 8.

5. He *lookes from heauen* of purpose to heare their groanes, Psal. 102. 19, 20. *His eares are open*, there is not the least impediment in his hearing, Psal. 34. 15. It is his very nature to be a God
that

that heareth prayers: It is not contrary to his disposition, Psal. 65. 1.

6. He thinks thoughts of peace, to giue an end, and expectation, Ierem. 29. 11, 12, 13.

7. He will be *plenteous in mercie*, to them that call vpon him, Psal. 85. 5. Iam. 1. 5. He giueth liberally.

8. He will *answer them*, and sometimes shew them *wondrous things, which they know not*, Ierem. 33. 3.

9. He will refresh them also with much ioy and comfort of heart: *He will be many times, as the dew vnto their hearts*, Iob 33. 26.

10. It is a singular compassion that he will heare enery one that com's with petitions to him, he will except no man: all shall be heard, *whofoener asketh* shal haue, Mat. 7. 7. Luk. 11. 10.

11. It is yet more compassion, that God will heare them in all they aske, *whatfoener they desire* of

of him in the name of Christ:
They may haue what they will,
Mark. 11. 24. Ioh. 15. 7.

12. *The spirit shall helpe their infirmities, when they know not what to pray for as they ought, Rô. 8. 26.*

13. God will crowne the prayers of his seruants with this honour, that they shall be the signes both of their sanctification, and of their saluation, Ioh. 9. 31. Rom. 10. 12. If God heare their prayers, he will receiue them vp to glory.

14. Lastly, the Lord shewes a wonderfull compassion in the very time of hearing prayer: he will heare *in the morning*, Psal. 5. 3. In the very season; *the due time*, when we are in trouble: yea so, as he will in our affliction in a speciall manner let vs know, that he is our God, and that he will deliuer vs, Zach. 13. 9. Psal. 51. 15. and 91. 15. *He is ready to be found*, Psal. 47. 1. *Daniels pray-*
ers

ers were heard from the very first
day he made them, Daniel 10. 12.
yea God will heare vs *while we*
speake vnto him, and answer vs be-
fore we can expresse our selues vnto
him many times, Esa. 65. 24. Yea
the Lord heareth the prayers of
his people, euen when they
thinke they are cast out
of his sight. Psal.

31. 32.

FINIS.

THE
RULES OF
A HOLY LIFE.

OR,

A Treatise containing the
holy order of our liues, pre-
scribed in the Scripture,
concerning our carriage,
Towards God,
Towards men,
Towards our selues.

With generall Rules of Prepa-
ration, that concerne either the
helpes or the manner of a
holy conuersation.

By N. BIFIELD Preacher of Gods word
at Isleworth in Middiesex.

PSAL. 50. vii.

To him that ordereth his conuersation aright,
will I shew the saluation of God.

LONDON,
Printed by R. Field, for R. Routhwaite.

1622.



TO
AN
die.



great
by
inci
thin
com
godl
wor
that
lead



TO THE NOBLE
AND RELIGIOVS LA-
die, the Ladie *Marie Vere*,
increase of ioy and peace
in beleeuing.

MADAM,

IT was most
truly said by
the Apostle of
the Gentiles:
Godlinesse is
great gaine; importing there-
by that if a man would be
incited to the care to get any
thing, for the profite might
come thereby, it should be
godlinesse. No skill in the
world being comparable to
that skill of being able to
leade a godly life, for the sure,
and

and speedie, and matchlesse
gaine it wil bring vnto a man.
For (besides that it onely
hath the promise of a better
life) godlinesse were to be de-
sired, and with all possible di-
ligence to be sought after, for
the very gaine of it in this life.
For (to omit the considera-
tion of the fauour it breeds
with God, and the vnspeaka-
ble treasures of the grace of
Christ., which alwayes go
with it) it were to be desired
for the immediate effects it
workes vpon men in it selfe.
For if men loue themselves,
what should they desire more
then that which tends to
make themselves perfect?
What should it aduantage a
man to haue all things good
about him, if himselfe be ill
and vile? If men, that were
onely

onely guided by the light of nature, could (some of them) see clearly, that nothing was so good for a man as to liue well (when yet they knew no other liuing well, then what was prescribed in their naked and naturall Ethickes,) then how much more happie must it be for a man to liue *a religious life*, by which he is brought more neare to God himselfe, and farre aboue the conditiō of any natural man? Yea, if there were no more to be had by it, but the peace and rest it brings vnto a mans heart, it were aboue all outward things to be desired. For no man walks safely, that walkes not religiously; nor can any actions of men produce any sound tranquillitie and rest of heart, but such actions

actions as are prescribed by true Religion. What shall I say? If for none of these, yet for it selfe were a godly life to be had in singular request. For if men, with much expence of outward things, seek but the skill of diuers naturall and artificiall knowledges, and thinke it worth their cost but to be able to attaine these Skills? how much more ought man to be at the paines, yea and cost too (if it were required) to get this admirable *skill to liue a religious life*? This most gainfull subiect is intreated of in this little Volume; I may truly say, that almost euery sentence in this little Treatise, leades vs to much and rich treasure, if the promises belonging to each dutie were annexed thereunto:

to: and therefore no Christian that loues his owne soule, should thinke much of the paines of learning or practising these Rules.

I shall not need to exhort your Ladiship to the heartie care of those things you haue bene taught of God (long since) to profit; and haue learned Iesus Christ, as the truth is in him: your sincere profession and practise hath many witnesses; and since you beleecued the Gospell of saluation, and were sealed by the Spirit of promise, you haue a Witnesse within your selfe, which will not faile in life or death to pleade your abundant consolatiō. When I intreate of pietie, righteousness, mercie and temperance, I intreate of things
you

you haue aboue many profited in.

I haue presumed to dedicate these Directions to your Ladiship, and not without reason: you haue heard the preaching of them with speciall attention, and haue bene a principal perswader to haue them published for the common good. Being many ways bound to acknowledge your Ladiship amongst my best hearers and friends, I cannot but beseech your Ladiship to accept of this small testimonie of my vnfained obseruance of your many praises in the Gospell, and as a pledge of my thankfulness for all your workes of loue to me and mine.

The God of glory, and Father of our Lord Iesus Christ,
make

make you abound yet more
and more in all the riches of
his grace in this life, and fill
you with the comforts of the
blessed hope of the appearing
of Iesus Christ.

*Your Ladiships in the ser-
uice of Iesus Christ, to
be euer commanded,*

N. BIFIELD.

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TH

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The Contents of the whole Booke.

Chapter 1. page 441. to
the 448.

THe Scope of the whole Booke,
is, to shew briefly the choyssest
Rules of life of all sorts.

Some objections against this
course answered, and the warrant
and profit of it shewed.

The easinesse of the course, with
some generall Direction.

Chap. 2. p. 448. to 470.

THe Rules are either generall
or particular.

T

The

The generall Rules concerne either the helpes to an holy life, or the manner of wel-doing.

He that would prepare himselfe to an holy course of life, must do diuerse things, and auoyde diuerse things.

The things he must do are these:

1. He must be sure he hath repented, and doth beleue.

2. He must get knowledge how to do well: and that he may attaine knowledge :

1. He must esteeme it.

2. He must not consult with flesh and bloud.

3. He must redeeme the time.

4. He must be wise for himselfe.

5. He must be swift to heare.

6. He must study onely profitable things.

7. He must strue to increase in knowledge.

8. He must propound his doubts.

9. He must be rightly ordered towards

toward his Pastor, to pray for him, and obey him, and not discourage him.

3. He must anoyde ill company.

4. He must resolve to practise these rules.

5. He must order his outward calling so, as he be freed from all needlesse incombrances.

6. He must keepe company with such as do line well.

7. He must not be a servant of man.

8. He must accustome himselfe to the thoughts of the comming of Christ.

9. He must not regard what the multitude doth.

10. He must carefully remember to be in all things thankfull to God.

11. He must studie to be quiet.

12. He must be carefull to go on in a direct course.

13. He must reade the Scriptures daily.

14. He must be carefull to preserve his first loue.

15. He must especially strue for such good things as would make him most excellent in his place and calling.

16. He must be often in the duties of mortification.

17. He must obserue the opportunities of well doing.

18. He must be carefull of keeping the Sabbath.

19. He must often meditate of the examples of the godly that excell in holinesse.

20. He must daily pray God to direct him.

Chap. 3. p 470. to 475.

THUS of what he must do: what he must auoyde followes; and so he must take heed,

1. Of carelesnesse.

2. Of rashnesse.

3. Of carnall confidence.

4. Of hastning to be rich.

5. Of

5. Of distrustfull feares.
6. Of adding to, or taking from the word of God.
7. Of contempt of reproofe.
8. Of beholding of vanitie.
9. Of the beginnings of sinne.

Chap. 4. p. 475. to 491.

Nine things to be euer in our minds, that in generall concerne the manner of well-doing: for in all good workes we must shew:

1—1. Zeale.

2—2. Sinceritie, which hath in it:

Truth,

Respect to all Gods commandments,

A right end,

Obedience, without obiection,

Obedience in all companies.

3. Constancie, when wee do good.

Without wearinesse.

Without discouragement.

T 3

Without

Without resistance.

Without wauering.

Without declining.

4. *Feare.*

5. *Simplicitie: which is,*

*To rest vpon the word for the
forme of holinesse and happi-
nesse.*

To be harmelesse.

To be simple concerning euill.

To loue goodnesse for it selfe.

To be meeke and lowly minded.

*So to feare God, as not to enue
the wicked.*

6. *Circumspection, which hath
in it,*

*A respect of lesser commande-
ments,*

*Abstaining from appearance of
euill,*

*Obseruation of the circumstances
of things,*

Unrebukeablenesse,

*Auoyding euill when good might
come of it.*

7. *Growth, which hath in
it,*

Abounding

Abounding in goodnesse.

Finishing of holinesse.

Progresse.

8. *Moderation, to be neither
iust nor wicked ouermuch, which is
expounded at large.*

Chap. 5. p. 491. to 499.

THus of the generall Rule; the
particular rules concerne ei-
ther God, or other men, or our
selues.

Our whole dutie to God con-
cerne either his loue, or his ser-
uice.

The loue of God must be conside-
red, either in the foundation of it,
or in the exercise of it.

The foundation of the loue of
God, is the knowledge of God.

The Rules about the knowledge
of God, concerne either the right
conceining of his Nature, or our ac-
quaintance with God.

That we may conceiue aright of
the Nature of God:

T 4

1. We

1. *We must cast out all likenesses.*

2. *We must strive to conceive of him according to his speciall praises in his word.*

3. *We must bring with vs the faith of the Trinitie.*

4. *We may helpe our selues by thinking of the Godhead in the humane Nature of Christ.*

5. *We must get cure for Atheistickall thoughts.*

That we may be acquainted with God,

1. *Wee must prepare our hearts.*

2. *We must beg acquaintance by prayer, praying with all our hearts, and early, and constantly.*

3. *We must giue our selues to God.*

Chap. 6. p. 499. to 515.

THus of the foundation of the love of God: the Rules that concerne

concerne the exercise of our loue to God, either shew vs how to manifest our loue to God; or how to preserve it.

We manifest our loue to God,

1. *By auouching him to be our God.*

2. *By providing him a place to dwell with vs.*

3. *By louing Iesus Christ.*

4. *By walking with him, which hath fine things in it.*

5. *By honouring God: and we honour him,*

By seeking his kingdome first.

By open profession of his Truth.

By grieving for his dishonour.

By directing all our actions to his glory.

By suffering for his sake.

By honouring such as feare him.

By hating his enemies.

By speaking of his truth with all reuerence.

By free-will-offerings.

By praying him: where di-

uers Rules.

6. By trusting in him: and this trust in God we shew:

By relying upon his mercie for our saluation.

By committing all our works to his blessing.

By beleeuing what he saith.

By staying upon him in all distresses, praying to him, and casting our care upon him, and relying upon his helpe,

Without leaning to our owne understanding:

Without murmuring.

Without feare,

Without care,

Without vsing ill meanes.

7. By obeying him.

In the manner also of our manifesting our loue to God, we must do it,

1. With feruency.

2. With feare: and our feare of God we shew,

By awfull thoughts of God.

By departing from euill.

By

By all reuerence of minde.

By not fearing men.

By remembring his presence.

By trembling at his iudgements.

By humilitie in the vse of his Ordinances.

By the reuerend vse of his very Titles.

Chap. 7. P. 515. to 522.

THus of the manifestation of our loue to God: for the preservation of our loue to God,

1. *We must separate our selues from all others to be his.*

2. *We must beware that we forget not God.*

3. *We must edifie our selues in our holy faith.*

4. *We must pray in the holy Ghost.*

5. *We must waite for the coming of Christ.*

6. *We must seeke his speciall presence in his Ordinances.*

7. *We must preserue the Truth*
he

he hath deliuered to vs.

8. We must studie his pray-
ses.

9. We must studie to reioyce in
God, which containes in it 4 things:
where eight rules to obtaine this
ioying in God.

Chap. 8. p. 522. to 525.

THus of our loue to God: his
seruice followes, and the rules
about the seruice of God, concerne
either the parts of his seruice, or the
time of it.

The rules that concerne the parts
of Gods worship, are either generall
to all parts, or speciall.

Nine things to be remembred in
all parts of Gods worship:

1. Preparation.
2. Godly feare.
3. Penitency.
4. Griefe that others serue not
God.
5. That all be done in the name
of Christ.

6. Prece-

6. *Precedency before other bus-
snesses.*

7. *That we serue with all our
hearts.*

8. *Desire to please him.*

9. *Detestation of what might
draw vs from his seruice.*

Chap. 9. p. 525. to 531.

THe speciall Rules concerne ei-
ther his publique seruice or the
particular parts of his seruice: Into
the publique seruice,

All must come,

With speciall reuerence,

*And zeale: and this zeale to be
shewed sixe wayes.*

And with our Consent,

*With speciall gladnesse before
God,*

And trusting in his mercie,

*And thankfulnessse for all suc-
cesses.*

Chap. 10.

Chap. 10. p. 531. to 536.

THe speciall parts of Gods worship, are,

1. *Hearing: where the rules concerne vs.*

1. *Before hearing.*

A resolution to deny our owne wits and affections.

A meeke and humble spirit.

2. *In the time of hearing.*

Speciall attention :

Prouing of the doctrine.

3. *After hearing;*

1. *Meditation.*

2. *Practise.*

Chap. 11. p. 536. to 543.

2. **T**He Sacraments, which are either Baptisme or the Lords Supper.

Concerning Baptisme we haue diuers things to do :

1. *About our children to present them to Baptisme,*
In due time.

In

In faith.

With thankfulnessse.

2. *About our selues, to make
use of our owne Baptisme,*

In case of doubting,

*In the case of temptation to sinne,
where our Baptisme serues for use
three wayes:*

*In the case of doubting of our per-
seuerance.*

3. *About others, to acknowledge
the Baptized.*

Chap. 12. p. 543. to 546.

C*oncerning the Lords Supper,
we are charged with,*

1. *Examination.*

2. *The discerning of the Lords
Bodie.*

3. *The shewing forth of the death
of Christ.*

4. *The vowes of louing the
godly*

5. *Reconciliation.*

6. *Vowes of holy life.*

Chap.

Chap. 13. p. 547. to 550.

3. **P**ayer: about which the Rules are,

1. Thy words must be few.
2. Thy heart must be lifted up: which hath three things in it; understanding, freedom from distractions, and fervencie.
3. Thou must use all manner of prayer.
4. Thou must persevere in prayer.
5. Thou must be instant, without fainting or discouragement.
6. With supplications for all sorts.
7. In all things thou must give thanks.

Chap. 14. p. 550. to 554.

4. **R**eadng the Scriptures: the Rules are:

1. Reade daily.
2. Meditate of what thou reade.
3. Conferre upon it.
4. Resolve to obey.

Chap.

Chap. 15. p. 554. 555.

5. **S**inging of Psalmes, the rules are,

1. Teach one another by Psalmes
2. Sing with the heart.
3. Sing with grace.
4. Make melodie to the Lord.

Chap. 16. p. 555. to. 558.

6. **V**owes: the rules are,
1. Before thou vow, consider.

2. When thou hast vowed, deferre not to pay.

7. Swearing: the rules are,

1. Swear not by any thing which is not God.

2. Swear in truth.

3. Swear in iudgement.

4. Swear in righteousness.

Chap. 17. p. 558. to 560.

8. **F**asting: the rules concerne,
1. The strictnesse of the abstinence.

2. The

2. *The humbling of the soule.*

Chap. 18. p. 560. to 566.

Hitherto of the parts of Gods worship. The time followes, which chiefly is the Sabbath: and the rules about the Sabbath, concerne,

1. *The preparation to it:**End thy worke.**Avoid domesticall unquietnesse.**Cleanse thy selfe.*2. *The celebration of it: where is prescribed,*1. *Rest from all worke.*2. *Readinesse and delight.*3. *Care and watchfulnesse.*4. *Sinceritie to be shewed,**By doing Gods workes with as much care as our owne.**By observing the whole day.**By avoiding the lesser violations of the Sabbath.*5. *Faith, by trusting upon his blessing.*6. *Discretion.*

Chap.

Chap. 19. p. 566. to 570.

Hitherto of the rules that concerne our carriage towards God. Towards man followes : and so either towards all men, or towards some men.

The rules that order vs in our carriage towards all men, concerne either righteousnesse or mercie.

The rules that concerne righteousnesse, either order in companie, or out of companie.

In companie, we must be ordered, either in respect of Religion, or the sinne of others, or the way how to carrie our selues inoffensiuely.

For matter of Religion, looke to it,

1. That thou take not vp the name of God in vaine.

2. That thou auoide vaine ianglings, about doubtfull disputations, or curious questions, or vnprofitable reasonings.

3. If thou be asked a reason of thy hope, answer with all reuerence and meekenesse.

4. Let

4. *Let thy communication be yea, yea, and nay, nay.*

Chap. 20. p. 570. to 574.

AS for the faults of others,
1. *Iustifie not the wicked, nor condemn the righteous.*

2. *Converse, without judging.*

3. *Walke not about with tales.*

4. *Reprove, but hate not.*

5. *Pass by frailties.*

6. *Giue soft answers.*

Chap. 21. p. 574. to 582.

THat thou mayest converse inoffensively, thou must looke to three things, humilitie, discretion, and puritie.

Unto the humilitie of thy conversation, belong these rules:

1. *Be soft, shew all meeknesse to all men.*

2. *Hearken to the words of those that are wise.*

3. *Stand not in the place of great men.*

Unto

Unto the discretion of thy con-
uersation, belong these rules.

1. Speake what is acceptable.
2. Auoide those that cause diu-
isions.
3. Make no friendship with the
angrie man.
4. In the euill time be silent.
5. And communicate not thy se-
crets.
6. Withdraw thy foote from thy
neighbours house.
7. Restraine thy passions.
8. Blesse not thy friend with a
loud voice.

Unto the puritie of thy conuer-
sation, belong these rules:

1. Refraine thy tongue from euil.
2. Especially auoide filthy spea-
king foolish talking and iesting.
3. Auoid reuelling and drinking.

Chap. 22. p. 582. to 584.

Of companie:

1. Conceine loue to all men.
2. Pray for all sorts of men
3. Provide

3. *Provide to live,*
Honestly, without scandall.
Iustly, without deceit.
Peaceably, without strife.

Chap. 23. p. 584. to 592.

THus of righteousnesse. Mercie followeth : and unto mercie is requisite,

1. *Willingnesse.*
2. *Labour.*
3. *Liberalitie.*
4. *Humilitie to be shewed five wayes.*
5. *Faith, in two respects.*
6. *Discretion in foure respects.*
7. *Sympathie.*
8. *Sinceritie, in five things.*

Chap. 14. p. 592. to 601.

THus of the Rules that order our cariage towards all men. Towards some men followes; as they are either wicked, or godly.

As for the wicked.

1. *Hold*

1. Hold no needlesse societie with them.

2. When thou must needs come into their companie, carrie thy selfe wisely, that thou maist, if it be possible, win them: and to this end, shew

1. Thy mortification.

2. Reuerend speech in matter of God and Religion.

3. Meeknesse of wisdom.

4. Reseruednesse in eight things.

5. Mercie.

6. Vndauntednes in a good cause.

7. Patience.

8. Loue to thy enemies.

Chap. 25. p. 601. to 608.

THus of our carriage towards wicked men. In our carriage towards the godly, the summe of all is, Walke in loue: and the particular rules concerne either the manifestation of our loue vnto them, or the preservation of loue to them.

Sixe wayes to manifest our loue to the godly.

1. By

1. By courtesie.
2. By receiuing them.
3. By bearing their burthens.
4. By prouoking them to good duties.
5. By faithfulnessse in their businesse.
6. By employing our gifts for their good.

Chap. 26. p. 608. to 613.

FOr the preservation of our loue to the godly, some things are to be done, and other things to be auoided.

The things to be done, are,

1. Labour to be like minded.
2. Follow peace.
3. Couer their nakednesses.
4. Confesse your faults one to another.

Chap. 27. p. 613. to. 618.

TEn things to be auoided:

1. Suites in Law.
2. Dissimulation.
3. Conceitednesse.

4. Reioy-

4. Reioycing in iniquitie.
5. The minding of our owne things.
6. Ficklenesse.
7. Vaine-glory.
8. Iudging.
9. Euill words and complaining.
10. The forsaking of their fellowship.

Chap. 28. p. 618. to 622.

Other Rules which concerne onely some of the godly.

1. Such as are fallen.
 2. Such as are weake.
 3. Such as are strong.
 4. Such as are especially knit vnto vs in friendship.
1. Those that are fallen, are either fallen from God, or from thee: from God, either grossly or by infirmitie; and so are guiltie of foule vices, or extreme omissions.
1. Warne them, & reprove them.
 2. If they mend not auoide them.
 3. If they repent, forgiue them.
- Toward such as are fallen from
V thee,

thee, by trespassing against thee, observe these rules:

1. Either speake not of it, or so, as thou vexe not at it.

2 In great wrongs two things are to be done:

First, when the trespassse is secret, reprove him priuately: if he mend not, reprove him before witnesse: if he yet mend not, make the Church acquainted with it: if he will not then amend, hold him as an Heathen or a Publican.

Secondly, if he repent, forgive him, as often as he saith, It repenteth him.

Chap. 29. p. 622. to 625.

2. **T**Owards such as are weak. 1. We must not intangle them with doubtfull disputations concerning Ceremonies, or things indifferent.

2. We must beare with their weaknesses.

3. We must not offend them.

4. We must encourage and comfort them.

5. In

5. In things indifferent, we must suffer a little restraint of our owne liberty to please them.

3. Towards strong Christians:

First, we must acknowledge them.

Secondly, we must set their practise before vs, as examples of imitation.

Thirdly, we must submit our selues to them, to haue their iudgements in all doubtfull things.

Fourthly how we may carrie our selues toward our speciall friend.

1. Neuer forsake him.

2. Giue him hearty counsell.

3. Be friendly to him.

4. Communicate thy secrets to him

5. Loue him with a speciall loue.

First, as thine owne soule.

Secondly, at all times.

Thirdly, it must be a sincere loue, that looketh not for bribes.

Fourthly, it must be such a loue as will reach to his posterity, if need be.

Chap. 30. p. 625. to 631.

R Vles that concerne our selues, are of two sorts.

1. *Either our generall, or particular calling.*

Concerning our generall calling,

1. *Our Faith.*

2. *Our Repentance.*

3. *Our hope.*

1. *Concerning our Faith, we must be expert in the Catalogue of promises, that concerne infirmities, mentioned in the third Treatise. Our iudgement must be established particularly in the doctrine of the Principles, expressed in the fifth Treatise.*

2. *Concerning our Repentance, one Rule is of singular use, and that concernes the Catalogue of present sins, mentioned in the first Treatise.*

3. *Concerning our Hope, 4 things:*

1. *We must pray earnestly for the knowledge of the great glory is provided for us.*

2. *We must use all diligence to perfect our assurance of heaven, when we die.*

3. *We must accustome our thoughts to the daily contemplation*

of

of heauen, that our conuersation
may be in heauen.

4. We must strine to enable our
selues for the expectatiō of the com-
ming of Iesus Christ, and to be able
to waite for his comming.

Chap. 32. p. 631. to 636.

Seuent things to be anoyded in our
particular calling:

1. Slothfulnesse.
2. Vnfaithfulnesse.
3. Rashnesse.
4. Passion or perturbation.
5. The temptations of our calling
6. Worldlnesse.
7. Prophaneenesse.

Chap. 32. p. 636. to 640.

How we must carrie our selues
in affliction.

Eight things to be anoyded:

1. Dissembling.
2. Shame.
3. Impatience.
4. Discouragement.
5. Trust.

5. Trust in carnall friends.

6. Perplexed cares.

7. Sudden feares.

8. Carelesnesse of thy wayes.

Five things to be done in the time of affliction:

1. We must pray, and call upon the Name of the Lord.

2. We must beare our crosse with patience and contentation.

3. We must vse all good meanes for our deliuerance.

4. We must be sure to shew our trust in God, and cast our burthen on the Lord.

5. We must shew our obedience to God foure wayes:

First. by submitting our selues to Gods will.

Secondly, if we iudge our selues, and acknowledge our sinnes to God.

Thirldy, if we be constant in the good wayes of godlinesse.

Fourtly, if we learne more righteousness, & are made by our crosses, to do holy duties with better affections.



CHAP. I.

*Containing the Preface, which
shewes the drift, warrant, pro-
fit, and vse of the ensuing
Treatise.*



THE onely thing intended in this Treatise is, to collect for thy vse (Christian Reader) those directions scattered here and there in the Scriptures, which may, throughout the whole course of thy life, tell thee, what thou must do in the right order of thy conuersation: how thou shouldest behaue thy selfe towards God, and how thou shouldest carry thy selfe towards men, in all the occasions of thy life: in company, out of company: in all duties either of righteousness or

The scope.

Thy warrant.

mercy: and how thou shouldest dispose of thy selfe *in affliction*, & *out of affliction*, at all times.

And thou maiest be the more encouraged to study and practise these rules, because thou hast the most expresse and apparent word of God to warrant and require thy obedience herein.

Be not so profane, as to think, that here is more to do then needs, or that I burthen the liues of Christians with a multitude of vnnecessary Precepts, and so make the way harder then it is: For I require thy obedience in nothing, thou hast not reason to be perswaded to be enioyned thee by the pure word of God; and thou must know, to the confusion of thy security, that he that will walke safely, must walke by rule, Galat. 6. 14. He is yet in darkenesse, and walkes on in darkenesse, and sees not what he doth, or whither he goeth, that doth not make *the Word of God the light*

light vnto his feete, and the lanterne vnto his pathes: Psal. 119. There is an holy order of life commended in the godly, Col. 2. 5. and Gods promises are made to such as *will dispose of their wayes aright*. A loose conuersation is an ill conuersation; and if euer we would *see the saluation of God*, we must be at the paines to dispose of our wayes, and to see to it, that we dispose of our wayes aright, Psal. 50. vlt.

The benefit thou maist reape by this Treatise, is much every way, if the fault be not in thy selfe: for here thou mayest briefly behold the substance of a godly life; thou maiest in a short time informe thy knowledge in that great doctrine of practicall Diuinity: But especially thou maist by the helpe of this Treatise, see a sound way how to beautifie thy own conuersation, with the addition of diuers rules, which perhaps, hitherto thou

The profit
of the
course.

hast not taken notice of: God hath promised *much peace*, and comfort vnto *such as will walke according vnto rule*, Galath. 6. 16. Yea, he hath promised, *that they shall see the saluation of God, that dispose their way aright*, Psal. 50. ult. It is true, it is a greater labour to trauaile in the way, then to shew it; but yet it is a great benefite to be shewed the way. Howsoeuer, it may not be denied, but it is a greater glory to obserue these rules, then to know them, or prescribe them.

The easi-
nesse of the
course.

It may be thou wilt obiekt, that the rules are so many, thou canst neuer remember them, and so not profit by them. I answer:

If I haue made the rules no more in number then God hath made them in his Word, thou maiest not find fault with me.

Secondly, no man that is to learne any Trade or Science, but he meeteth with more directi-
ons,

ons, then he can on the sudden reach to, or practise, and yet he reiects not his Trade or Science, because in time he hopes to learne it all. Would we put on a resolution to serue a Prentiship to Religion, and to worke hard one seuen yeares: oh, what work would we dispatch! how many Rules and Knowledges would we grow skilfull in! But alas, after many yeares profession of Christianity, the most of vs, if all were put together, haue not done the worke that might haue bene done in few dayes.

Thirdly, I answer, that it is not necessary thou shouldst lay all these Rules before thee at once, but marke out certaine choise Rules, so many as thou canst well remember, and striue, by daily practise, to bring thy selfe to some kinde of dexterity in obseruing them. There be some rules of each kinde, which, if thou be a true Christian, thou knowest

Marke this
direction.

knowest and obseruest alreadye:
These thou maiest continue to
observe still, without loading
thy memory about them. Now
if those be omitted, then consider
of the rest that remaine, which
of them do most concerne thee,
or would most adorne thy pra-
ctise and profession, or are such as
thou neuer hitherto didst make
conscience of: Extract or marke
out so many of those at a time, as
thou wouldst in daily practise
strive to attaine, and when thou
hast learned them, then go on,
and prescribe to thy selfe new
Lessons. To a carnal mind, all the
way of godlinesse is impossible,
but to a godly and willing mind
all things, through the power &
assistance of God are possible.
God will accept thy desire and
endeavour, and will adde strength
and might, and encourage thee
in all his wayes. By prayer thou
mayest forme any grace in thee,
by reason of the power the Lord
Iesus

Iesus hath to preuaile for anie thing thou doest aske the Father in his name.

The last benefit may come to thee if thou daily reade these directions, is, that they wil quicken thee to a great care of welldoing, and giue thee cause to *walke humbly with thy God*, and abase thy selfe for thine owne insufficiency. *The Lord giue thee vnderstanding in all things*, and *vnite thy heart vnto his feare alwayes*, that thou maiest *observe to do*, as he commandeth thee, *and not turne from the good way all the dayes of thy life.*

CHAP.

CHAP. II.

Containing such Rules as in generall men must take notice of, as preparations and furtherances to a godly life.

The rules of life are either generall or particular.

The generall rules concerne either, The helps to a godly life:

Or secondly, the manner of well-doing.

THE Rules of holy life may be cast into two rankes: the first containing such rules as are *Generall*: and the other, such as are *Particular*.

The *generall rules* are likewise of two sorts: some of them concerne certaine *generall preparations, helps, or furtherances* to an holy life, without which men in vaine beginne the cares or endeavours of a reformed life. And some of them comprehend those necessary rules which are to be observed *in the manner of doing* all holy duties, and so are of singular vse to be alwaies remembered, when we go about any service.

Of

Of the first sort there are many rules; for they that will addresse themselves to order their conversation aright, must be soundly carefull in the obseruation of these directions following.

1. He *must examine himselfe* about his *faith* and *repentance*; he must be sure he is reconciled to God, and hath truly repented himselfe of his sinnes, 2. Cor. 13. 5. For vnlesse he be a *new creature*, he is *no creature*, but a *dead man*, and so vtterly vnable for the practise of these rules following: And *without God we can do nothing*; and without God we are, till we liue by faith. Besides, the pollution of our hearts or liues drawne vpon vs by the custome of sinne past and present, will so infect all we do, that it will be abominable to God, and so lost labour.

This is the first Rule.

2. His next care must be to *learne the knowledge* of the rules of

Who so will addresse himselfe to an holy course of life.

of life. We can neuer practise what we know not; and therefore our next care and paines must be to get the knowledge of Gods wayes distinctly and effectually into our heads and hearts. Our direction must not be in our bookes, but in our heads: and a Christian must haue his rules alwayes before him, that so he may *walke circumspectly*, by line and leuell, Ephes. 5. 15. *understanding the will of God* in what he is to do. *He is in the way of life, that hath and keepeth instruction*, how to liue, Prouerbs 10. 17. whereas he *that will not* be at the paines of *getting instruction*, erreth, as *Salomon* saith: And therefore we must *take fast hold of instruction, and not let her go, but keepe her, for she is our life*, Prouerbs 4. 13. Knowledge then, of necessitie must be had, or in vaine we go about to liue well. Now this is such a rule, as must not slightly be passed ouer: and it

is not enough thus in generall to require knowledge, but withall, I would shew certaine choice rules to be obserued by vs, if we would take a sound course to attaine knowledge. He then that would prosperously seeke sound knowledge, must remeber these directions.

First, he must *esteem knowledge*, and labour to frame his heart to an high estimation of it, accounting it as *great treasure*, accounting the *getting of wisdom above all gettings*, Prou. 4. 7. We must *seeke for knowledge as for silver, and search for her as for treasure*, and then with wonderfull successe shall *we vnderstand the right feare of the Lord*, Prou. 2. 4. else our labour will be blasted and fruitlesse. if we bring meane thoughts to the exercise of directions for the attaining of knowledge.

Secondly, he must take heed that *he consult not with flesh and bloud,*

And he that would prosper in seeking knowledg must obserue nine Rules.

1. He must esteem knowledg.

2. He must not consult with flesh and bloud.

blind, Gal. 1. 16. He must not regard other mens opinions, or his owne carnall reason, but resolute to *give glory to God and his word*, as willing to belecue or do whatsoever the Lord saith vnto him.

3. He must
redeeme
the time.

Thirdly, he must *redeeme the time*, Ephes. 5. 16. Inasmuch as he hath lost so much time past, he must now provide to allow himselfe conuenient & certaine time to be spent this way for the attaining of knowledge; else to study by snatches and vncertainly, will be to little or no purpose. To complaine of ignorance, will not serue the turne, nor will the presence of worldly businesse excuse vs: and therefore we must *buy so much time* of our occasions as may be competent for the supply of our wants in knowledge.

4. He must
be wise for
himselfe.

Fourthly, in seeking knowledge, *he must be wise for himselfe*, Prou. 9. 12. He must strue to *vnderstand his owne way*, so to be carefull to know the generals about

about Religion, as his special care be in all things to referre what he reades or heares, to the particular directions of his owne soule. This is a rule of singular vse, if it could be beaten into mens heads; and for want of this, many Christians, after long paines and much time spent, haue bene found exceeding ignorant.

Fifthly, he must *be swift to heare*, Iam. 1. 19. with all frequencie and attention, making vse of the publike ministry, striving with his owne heart against deadnesse and drowfinesse, and remouing all impediments might be cast in his way from the world or his worldly occasions, observing all opportunities for hearing, especially when he seeth the heart of his Teacher enlarged, and the power of doctrine more then at other times or in other things.

Sixthly, he must *auoide vaine questions, and fruitlesse contemplations,*

5. He must be swift to heare.

6. He must study only profitable things.

tions, Tit. 3. 9. 1, Tim. 6. 20. 2. Tim. 2. 23. When the light of doctrine was so great in the Primitive times, this was one practise of Sathan, to draw aside the studies of Christians from necessarie and sollid truths, to Genealogies, or quarrels about words or vaine controuersies, falsely called *oppositions of science*. We must therefore be warned of this *method of Sathan*; and till we know cleerly the wayes of life, allow our selues no time for more remote studies, or fruitlesse controuersies. What riches of knowledge might some Christians haue attained to, if they had spent the time (they haue employed about controuersies, genealogies, and generall knowledge) in the sound building of themselves vp in such things as their soules apparently stand in need of?

7. He must
strive to
increase in
knowledg.

Seuenthly, he must not rest satisfied with a small measure of vnder-

understanding; he must not gine over when he hath gotten a litle knowledge more then he had: he must desire to *increase in knowledge*, and neuer be well pleased with himselfe, while he is but a *child in understanding*, 1. Cor. 14. 20

Eightly, he must *enquire and take counsell*, he must propound his doubts daily and carefully. He that would know much, must aske much; he must breake off that wretched silence he is prone to, and prouide, if it be possible, to enioy the fauour of some one or moe, that are able to resoluue his doubts from time to time. This rule hath incredible profite in it, if it be rightly practised, Prou. 15. 12. and 20. 17, 18. and 27. 9.

Ninthly and lastly, he must *be rightly ordered in respect of his Pastor*. For the principall meanes of knowledge, is assigned of God to be in the ministerie of his seruants: and therefore if we would attaine

8. He must propound his doubts.

9. He must be rightly ordered towards his Pastor.

attaine knowledge, we must dispose our selues aright towards our Teachers; and to this end we must looke to it,

1. To pray for him.

First, that we *pray for them*, that their *word may run and haue free passage*; and that God would make them able to *open vnto vs the mysteries of his will*, 2. Thess. 3. 1, 2. Col. 4. 3. Ephes. 6. 19.

2. To obey him.

Secondly, we must *keepe their directions*, and make conscience of it to be carefull *to obey them*, in what they command vs in the Lord, 1. Cor. 11. 2.

Thirdly, we must *take heed of discouraging them*: for this is *not profitable for vs*. For the more cheerfull and comfortable their hearts are, the more apt they are to finde out profitable things for vs, Heb. 13. 18. 1. Cor. 16. 10, 11.

The third rule.

He must get out of euill company.

And thus of the first and second rule.

Thirdly, he that would redresse his wayes aright, must *get out of the way of wicked men*: he must

must giue ouer euill companie,
and sequester himselfe from the
counsell and societie of carnall
and prophane persons. The ne-
cessitie of this rule is both pro-
ued and vrged in these and many
other Scriptures, Prou. 4. 14.
Psal. 1. 1. 2. Cor. 6. 17. Ephes. 5.
7, 8.

Fourthly, he must bring a
minde full of care and desire, and
resolution to practise the rules
when he hath learned them: he
must, as the phrase is, *observe to
do Gods will*, Deut. 5. 22. He must
be *watchfull* and diligent; he must
ponder vpon the wayes of God, be-
waring lest he either *neglect or
forget to do them*, Deut. 6. 17. and
31. 46. and 8. 11. 1. Cor. 16. 13.
Prou. 4. 26. We must *follow after
righteousnesse*, 1. Tim. 6. 11. and
*binde directions as signes vpon our
hands*, &c. Deut. 8. 28. If we
could be thus awakened, this
rule would breed vs vnspeakable
good in our conuersation.

Fiftly,

4. He must
resolue to
practise.

5. He must
settle his
outward
estate.

Fifthly, he must endeavour to settle his head and his estate, in respect of his worldly affaires. It is a singular helpe to godlinesse, to reduce our outward callings into order: and euery daies experience shewes, that confusions in worldly businesse breed miserable neglect in Gods seruice. And therefore he that would profite in an orderly course of life, must provide to *use the world so, as he may serue the Lord without distraction.* He that would runne a race, abstaineth from all things that might encomber him. *No man that warreth, intangleth himselfe with the affaires of life, that he may please him who hath chosen him to be a souldier.* And therefore we may not thinke it much, if in our spirituall course, God lay some restraint vpon vs, in respect of the cares and encumbrances in our outward callings, 1. Cor. 7. 29, 35, &c. 2. Tim. 2. 4. 1. Cor. 9. 28.

Sixthly,

Sixtly, he must *walke in the way of good men*, both setting before him their practise, as patternes of *imitation*, as also by *conuersing* with them, that thereby he may gather encouragement, and helpe in well doing. He is deceiued, that thinkes to go *alone*, and yet go prosperously in the course of a godly life: He may profit, and learne by many things he heareth, receiueth, and seeth among the godly. Prou. 2. 10. Phil. 4. 8, 9.

6. He must keep company with the godly.

Seuenthly, he must *not be the seruant of men*. 1. Cor. 7. 23. Other mens humours must not be the direction of his practise: He must so depend vpon persons he hopes to get any thing by in this world, as he be not thereby hindered in workes of Religion, knowing, that he is *Christs Freeman*.

7. He must not be the seruant of men.

He must *haste to, and looke for the coming of Iesus Christ*, 2. Pet. 3. 12. He must often remember

8. He must looke for the coming of Christ.

X

his

his latter end, and daily set before his eyes the comming of *Christ*, striving to stirre vp in his heart the desire after *Christ*, praying for it, and dispatching those workes that may prepare him thereunto. The remembrance of our accounts in the day of *Christ* will wonderfully quicken men to the care of well-doing; and the cause of viciousnesse, and miserable neglect, and procrastinations of many is, their forgetting of their latter end. A great reason, why the directions about godlinesse are not entertained, is, because men put farre away from them the day of the Lord: whereas the remembrance of the reuelation of *Iesus Christ*, would put spirit and life into vs. He dares not say from his heart, Come, Lord *Iesus*, come quickly, that is not resolved diligently to worke the workes of *Christ*.

9. He must
not regard

9. He must not stay for company;

what the
multitude
doth.

pany, but rather choose to runne alone; or with a few, then hazard the losse of the Crowne. Our life is a race, and as in a race men stay not for company, but strive who may runne formost: so it is in the race of godlinesse: *He must so runne, as he may obtaine:* he must set out with the first, and runne as it were for his life: As he must make vse of the society of the godly, so he must not stay, till his carnall friends and acquaintance will set out with him: He must be of *Ioshua's* mind, that if the whole world will liue in wickednesse and prophanenesse, yet *he and his house will serue the Lord*, 1. Cor. 9. 24. and 14. 12. Iosbua 24. 15.

Tenthly, he must *in all things giue thanks*; when God giues him successe in any thing, or prospers the meanes to him, and helps him with victorie ouer any sin, or strength to performe

10. Hee
must in all
things giue
thanks.

any duty, or bestowes vpon him any spirituall blessing, he must *remember to praise God in the name of Iesus Christ*. This will quicken him: Daily thankfulness will breed daily alacritie in well-doing: He that will not be thankful for beginnings of successe in the practise of holy duties, will not hold out: *This is the speciall will of Christ, that we should in all things giue thanks*, 1. Thess. 5. 18.

II. Hee must study to be quiet.

Note.

II. He must *studie to be quiet, and follow peace with all men, meddling with his owne businesse*, and auoyding all occasion of contention, that might distract him in his owne course. *A busi-bodie* is as good as no body in respect of sound progresse in sanctification. It is an excellent skill to be able to auoyde the intanglements of discord; especially he must prouide to haue perfect peace with the godly. Though God be able to sanctifie the oppositions of vnreaso-

vnrasonable men, yet we must take heed of drawing needlesse troubles vpon our selues; for that makes vs neither to be, nor to be accounted more holy, but contrariwise. The Apostle could not speake vnto the Corinthians, as *vnto spirituall men, but as vnto carnall*; at the best, but *Babes in Christ*; and the reason was, because there was strife and enuie, & diuision amongst them, Rom. 9. 19. Heb. 12. 14. Marke 9. vlt. 1. Cor. 3. 2.

12. *His eyes must looke straight, and his eye-lids right before him,* Prou. 4. 25. He must take heed of going about, and fetching of compasse in religion, Ier. 31. 32. He must be still aiming at *the marke of the high price of his calling*: being sure that the things he employeth himselfe in, tend directly to the furtherance of his saluation, and not lose his time in vnprofitable studies, or practises, proceeding from one degree

12. Hee must keepe a strict course in following onely profitable things.

13. Hee
must bee
conuersant
daily in the
reading of
the holy
Scriptures.

to another, till he come to a ripe
age in Christ.

13. He must be *conuersant in the Scriptures*, and be familiarly acquainted with them, that they may *dwell plenteously in him*: For those good words of God haue not onely *light* in them to direct vs, but *power* also to assist vs to do what they require, and by the daily reading and hearing of them, we shall be excited to more care of wel-doing: we *must exercise our selues in the word day and night*, and neuer let them depart out of our hearts, but keepe our hearts still warme with the heate that comes from them, neuer suffering the warmth to go out through our long forbearance of the vse of them, Col. 3. 16. Psal. 1. 2. Iosli. 8. Isaiah 8. 16, 20.

14. Hee
must keepe
his first
loue.

14. He must carefully perseuer *in his first loue*, Reue. 2. 4. The Lord is wont at some times or other, about the first conuersion of

of a sinner, to shew himselfe with such power in his ordinances, and to reueale vnto him such glories in the merits and gifts of *Iesus Christ*, and the happinesse of his estate in him, that his heart is thereby fired to a cheerfull liking of the meanes of saluation, and of godly persons, and to a wonderfull desire after God, and care to please God. Now he that would prosper in a Christian course, must be wonderfully carefull to preserue affection, and this spirituall loue in his heart, and watch against, and resist the first beginnings of decay, or coldnesse, or declining in his heart, and take heed of suffering his heart to be drawne away by the deceitfulnesse of sinne, or the inticements of the world.

15. He must *couet earnestly the best gifts*, 1. Cor. 12. vlt. There are some duties in Pietie or Mercie, or righteousness, which in respect of our places do most

15. Hee must couet the best gifts.

concerne vs, & would in a more speciall manner adorne our particular profession : so are there some gifts which do aduance our communion with God, and do make vs more profitable amongst men. Now these things we should study, and earnestly labour to frame our selues to, and to expresse them more effectually in our conuersation. This no doubt is the reason why the holy Ghost doth in Scripture make Catalogues of certaine speciall duties, or graces singled out from the rest, and fitted to the conditions of the people who are written to: and this would be a singular aduantage to vs if we also would single out to our vse some few of the chiefest vertues or duties which we would daily set before vs, and strīue by prayer and all holy endeavour to fashion them to the life in our hearts and liues.

16. Hee
must often

16. He must renew often his
mor-

mortification; mans heart is like *fallow ground*, which is not fit to receiue seed, till it be broken vp. and at best it is like a garden which will often need weeding. If we do not at some times in speciall manner humble our soules before God, worldly cares, or carnall delights will ouer-grow our desires and our practise, and choake the seed of the word receiued by vs: we must keepe vnder our bodies, and bring them in subiection, and be often dragging our lusts to the crosse of Christ, there to crucifie them. Our practise is like to sowing, which presupposeth plowing before, Ier. 4. 34. Hosh. 10. 12. 1. Cor. 9. 27.

17. He must *watch for the opportunities of well-doing*, and take heed of procrastination: he must *seeke righteousness, and haste to it*, he must not put it off, till to morrow. Esay 16. 5. Prou. 3. 28 & 23. 26. Amos 5. 14.

X. 5

18. He

humble his
soule be-
fore God.

17. He must
watch for
the oppor-
tunities of
well-doing

18. Hee must be carefull of sanctifying the Sabbath.

19. Hee must often thinke of the example of the godly that haue excelled.

18. He must *remember the Sabbath day* to sanctifie it. The commandement concerning the keeping of the Sabbath, to sanctifie it, is placed in the midst betweene the two Tables, of purpose to shew that the keeping of the Sabbath is a singular helpe to all piety and righteousness, and God hath promised a speciall blessing to the obseruers of the Sabbath, and giues strength by *the rest* of that day, the better to performe holy duties all the weeke after. Commandement 4. Esay 58. 13.

19. He must *meditate* much *on the example of the godly* of all ages, and strive diligently to *learne their wayes*, and to quicken himselfe by the thought of their care, zeale, and sinceritie. And thus he may also profitably set before him the examples of such of his owne acquaintance, as excell in the gifts of Christ, and fruits of welldoing. The example of

of good men should be as forcible to draw vs to good, as the example of euill men is to incline others to euill: we haue bene compassed about with a cloud of witnesses, who haue liued in all ages of the Church: we must therefore stand in the wayes & see, and aske for the old way to walke in it, and with all gladnesse follow any that are fit to be guides to vs therein, Hebr. 12.1. Ierem. 12. 16. & 6. 16.

20. He must go daily to him that teacheth to profit, begging of God to shew him a way, and to leade him by his Spirit vnto the right practise of euery holy duty, euen to guide him in the plaine path, Esay 48. 17. Psal. 27. 11.

Thus I haue set downe those rules which are generall helps vnto godlinesse, and must be attended by a godly Christian.

20. Hee must daily seek a way of God.

CHAP. III.

*Shewing the things that are to be
avoided by such as would order
their connerſation aright.*

NOW before I proceed vnto the rules that concerne the manner of welldoing, I will adde to the former directions, nine Cautions, or nine things which a Christian must take heed of in his practiſe of holy duties: As

He muſt
auoid,

1. Carelef-
neſſe.

First, he muſt take heed of *wretchleſneſſe*, or a ſcornfull careleſneſſe of his owne wayes: he muſt not *deſpiſe his wayes*, as if he cared not how he liued, or reſted ſatiſfied to be ſtill as he was: this careleſneſſe proues the bane of many a ſoule, where-
as *He that keepeth his ſoule, keepeth his way*, Prou. 19. 16. and 21. 5.

2. Raſhneſſe.

2 He muſt take heed of *pre-
cipitation*, or raſhneſſe, or too
much

much hast: this is the ground of much false zeale; and the cause of strange evils in the practise of some Christians: but the godly Christian must learne of *Salomon*, to *prepare his worke in the field*, and *then build his house*: he must get sound knowledge of the warrant of his actions, and guide his affaires by aduice, and with serious preparation fit himselfe to the doing of what he is sure is good. *He that hasteth with his feet sinneth*: what is done rashly cannot be done well: Prou. 19. 2. As *procrastination* is a great vice; so *precipitation* is no vertue, Prou. 24. 27. & 28. 26.

3 He must haue *no confidence in the flesh*, he must not rely vpon his owne wit, memory, reason, desires, vertues, praises, or power; but all his comfort and affiance must be in the merits, intercession, vertue, and assistance of Iesus Christ his Sauour, Phil. 3. 3.

4 He must *not hast to be rich*,
for

3. Carnall
confidence

4 Hast to
be rich.

for the desire of money is the roote of all euill; and they cannot be at leasure for good duties, that are so eager to compasse great things in the world, Prou. 23. 4. & 28. 20.

5. Distrust-
full feares.

5 He must take heed of the snares that rise from *distrustfull feares*: There is a snare in feare, Prou. 29. 25. There are many feares will assault a man that resolves to liue well; as the feare that he cannot do good duties; the feare that God will not accept what he doth; the feare lest men should scorne him, or contemne him, or lest he should lose the fauour of his friends, or such like. Now against all these must the godly minde be armed, and take heed that those feares proue not great hinderances to him; & especially take heed of that vnbeleefe, or counterfet humilitie, in disabling himselfe, or mistrusting God contrary to his nature and promises.

6 He

6. He must take heed of *adding to, or detracting from the Word of God*: He must not imagine more sins, then God hath made; that is, not trouble himselfe with feare of offending in such things, as God hath not in his Word forbidden: and so likewise he must not impose vpon his owne conscience, or other mens, the necessity of obseruing such rules of practise, as God neuer prescribed. This caution would ease the hearts of many Christians, if it were discreetly obserued and applied, Pro. 30.6.

7. He must take heed of *hardening his necke against reproofes*: Prou. 29.1. He must needs runne into headlong euils, that is so proud as not to heare aduice, or to reiect reproofes; and it will be a singular furtherance to an holy life, to be *easye to be intreated* to leaue his offences, and to mend his errours.

8. He must take heed of *beholding*

6. Adding to, or taking from the word of God.

7. Contempt of reproofe.

8. Beholding vanitie.

holding vanitie. David prayes, that God would turne away his eyes from beholding vanitie. He that would forsake vanitie, must auoide the presence of vaine persons, and the too much contemplation of vanitie, shunning the reading and discourse of the enticements of others vnto any sin, Psal. 119. 37.

9. The beginning of sinne.

9. And lastly, he must take heed of the beginning of euils in his owne heart: *he must keep his heart with all diligence, for thereout cometh life.* His practise will be easie to him, if he resist sinne in the beginning, and driue out Sathan from his holds within his soule; whereas he cannot but be much entangled and encombred, that allowes himselfe in the secret entertainment of *contemplatiue wickednesse*; he must watch his heart, and striue for inward puritie, Prou. 4. 23.

CHAP.

CHAP. IIIL.

*Containing the generall Rules to
be remembred in the manner
of doing all good duties.*

Hitherto of the first sort of
generall Rules. The second
sort concerne the *manner of wel-
doing*. There are diuers things in
the *generall*, which are to be ob-
serued of the godly Christian in
all good duties, which he ought
to haue perfect in his memorie,
and such as he might bring with
him at al times to forme his heart
in respect of them, to beget in
him that holy maner of carrying
himselſe, which is requisite vnto
the acceptation of the good
things he employeth himselſe in:
and the rather should he be mo-
ned to the care of learning and
exprefſing of theſe things, be-
cause the matter of good duties
may be done by wicked men, as
they

There are
9. things to
be ſtill re-
membred,
which con-
cerne the
manner of
wel-doing.

they were by the Pharises, and yet all abomination to the Lord. That therefore he may not *lose what he worketh*, he must strive in every good action to expresse these nine things following in the maner of his behaviour.

1. Zeale,
with continuall wil-
lingnesse
and feruencie.

The first thing required in the manner of every holy dutie, is *Zeale*. It is not enough that he do the dutie, but he must do it affectionately, bringing with him the stirring of the desires of his heart, answerable and agreeable to the dutie he would performe. *Zeale* hath in it two distinct things, *willingnesse* and *feruencie*. It must not seeme euill to him to do Gods worke; and in doing it, he must *lift up his heart*, so as he performe it *with all his might, and with all his soule*: and this he doth, when either he brings an heart delighting in good workes, or when he iudgeth himself for what deadnesse, or distraction, or vnwillingnesse he

he findes in himselfe: he is accounted zealous, when he strives for it; and lifts vp his soule against the impediments which burthen him. This zeale is necessarie; *Christ died to redeeme a people unto himselfe*, not onely that would do good workes, but that would be *zealous of good workes*, Tit. 2. 14.

2. The second thing required in the maner of good duties, is *sinceritie*; all his actions must be done in the sinceritie of his heart. The life of a Christian is like a continuall *Passé-ouer*: Now this *Feast he must keepe alwayes with the unleavened bread of sinceritie*, 1. Cor. 5. 8.

Now this sinceritie he must shew diuers wayes, as,

1. By the *truth of his heart*, as it stands opposed to hypocrisie: he must not talke of wel-doing, or seeme to do it, but he must do it indeed.

2. By *his respect to all Gods com-*

2. Sinceritie, which hath in it 5. things.

1. Truth.

2. Respect to all Gods

commandments.

commandments; when he can say with *David*, *I esteeme all thy precepts, concerning all things to be right, and I hate euery false way.* He that is truly sincere, accounteth that *euery word of God is good*, and desires to yeeld obedience in all things. He hath not his reservations, or exceptions. He doth not with *Herod* giue himselfe libertie to lie in the wilfull breach of *one commandment*, resting satisfied to haue reformed himselfe in other things. As he would haue *God* to *forgiue him all his sinnes*, so his heart desires to *for sake all sinne*, and so he desires also to do euery part of *Gods worke*.

3. Right end.

3. By *propounding the glorie of God*, as the chiefe end of all his actions: *His praise must not be of men*; nor must he do good duties for carnall ends. *1. Cor. 10. 31.*

4. Obedience without exposition.

4. By *obeying without expostulating*, though *God* giue no apparent reason of his commandment.

ment. Thus *Abraham* shewed his sinceritie, when God bade him go out of his owne cuntry, though he knew not whether he should go. Heb. 11.8. This is to obey simply, because God hath commanded it.

5. By *obeying absent as well as present, in all companies as well as one.* This praised the sinceritie of the obedience of the Philippians Phil. 2. 12.

Thus of sinceritie, which is the second thing required in the manner of wel-doing.

3. The third thing is *constancy*: *He is blessed that doth righteousness alwayes.* Doing righteousness will not serue the turne, but it must be *at all times*, Psal. 106. 3. Our righteousness must *not be like the morning dew*. It is not sufficient to do good by fits; we are no day labourers, but Gods hired seruants. *He that is righteous, must be righteous still* Rom. 6. 19. Revel. 22. 11. There must be *continuance*

5. Obedience in all places.

The third thing required in the maner of well-doing, is constancie.

And he is
constant,
that doth
good du-
ties,

1. Without
wearinesse.

2. Without
discourage-
ment.

tinuance in wel-doing, Rom. 2, 7. 8.

Now to be constant in well-doing, is to do good duties,

1. *Without wearinesse.* It is required as a thing necessarie to the maner of wel-doing, that we be not wearie of it, and that we faint not, Gal. 6. 9. This we must striue for by prayer.

2. *Without discouragement:* we must *lift vp the hands that hang downe, and the feeble knees, and make straight steps to our feete.* How much hinderance to well-doing, discouragement is, may appeare by the similitude: Feeble knees will dispatch but a little space of the iourney, and hands that hang downe are not fit for worke: great is the hinderance comes to many by their discouragements and aptnesse thereunto, which ariseth vsually from pride, and the dregs of worldly sorrow, and ought much to be resisted by true Christians, Heb. 12. 12, 13. Iosh. 1. 6, 7.

3. *Without*

3. *Without impediment:* that is, notwithstanding all the impediments may be cast in the way; iudgement should runne downe as waters, and righteousnesse as a flowing streame: we should overcome all difficulties. You cannot stop the flowing streame, though you cast in great logs or stones, yea though you would go about to dam it vp; and such should be the resolution of a godly Christian, Amos 2.24.

3. Notwithstanding impediments.

4. *Without waivering or uncertaintie.* It is *uncertaine* running the Apostle impliedly forbids, 1. Cor. 9. 25. Our life is like a race: Now in a race it is not enough that a man run now and then, though he run fiercely for the time; he must not trifle and looke behind, and stand still at his pleasure, and then run againe, but he must be alwayes running: so ought it to be with vs in the race of godlinesse. It will not seive the turne to be good by fits,

4. Without waivering.

fits, and to be forward in good things onely at some times, and then be carelesse, and off the hookes, as we say, at other times.

5. Without declining.

5. *Without declining or going backe.* Iob comforts himselfe against the aspersiō of hypocrie, by this, that *his foote had held on his steps, and Gods wayes he had kept, and not declined, nor had he gone backe from Gods commandments,* Iob 23. 11, 12. Though he had not made such progresse as he desired, yet this was his comfort, he had not backslided by Apostasie.

And thus of the third thing also required in the manner of wel-doing, which is Constancie.

4. Feare.

4. The fourth thing required, is *feare*: thus Prou. 28. 14. *The man is blessed that feareth alwayes.* And 1. Pet. 1. 17. & 3. 2. *Our conversation must be with feare*: This feare excludes rudenesse, carelesnesse,

taines a sense of his owne vnfitnessse, and vnworthinesse, Iob 37.24. Secondly, by silence from his owne praises, Prou. 27. 2. Thirdly, by auoyding vaine ianglings, which arise out of enuy, or contempt of others.

6. *The preserving of himselfe in the feare of God*, notwithstanding the prosperitie of euill doers, *not enuying the wicked*, that hath successe in his way, Prou. 23.27.

The sixth thing required in the manner of well-doing, is *Circumspection*, Ephes. 5.15.

Now he walketh circumspectly or exactly:

1. That makes conscience to obserue the lesser commandments as well as the greater, Mat. 5.19.

2. That abstaines from the very appearance of euill, 1. Thes. 5.22.

3. That with discretion looks to the circumstances of things

6. Feare God, and not enuie the wicked

The sixth is circumspection, which hath five things in it.

to be done, as time, place, persons, order, and the like: that doth not onely do good, but is *wise to do good*; Romans 16. 19.

4. That liues without rebuke, and is *unspotted of the world*, Phil. 2. 15. Iames 1. *vlt* that is not guilty of any scandall, and giues no iust cause to the wicked to blaspheme, but *provides for things honest in the sight of all men*, 2. Cor. 8. 21.

5. That will not do euill, though good might come of it, Rom. 3.

The 7. is,
growth or
increase.

Which
hath three
things in it.
1. Abound-
ing in
goodness.

The seuenth thing required in the maner of wel doing, is *growth and increase*: We must not onely get grace and knowledge, and do good, but we must *grow in the grace and knowledge of Iesus Christ*, 2. Peter 3. 18. and this growth should haue in it distinctly three things:

1. *Abounding in good workes*, or a more frequent practise of all sorts

sorts of duties, that we haue opportunity and power to practise,
1. Corinth. 15. 58. Colossians 1.
10.

2. *The perfecting of holinesse,*
2. Cor. 7. 1. or the ripening of
our gifts, & finishing of the good
things we begin, not leauing off
till we haue accomplished them
in some good measure and man-
ner.

2. Perfe-
cting of
holinesse.

3. *Progresse,* so as our
workes be more at last then at
first.

3 Progresse

And all this we should strue
for, both that so our *profiting*
might appeare, 1. Tim. 4. 15. and
we may be fit to be *an example to*
others, 1. Thess. 1. 7.

2. Tim. 4.
12.

The eighth thing required in
the manner of well-doing, is
Faith: we must walke by faith in
all our actions, 2. Cor. 5. 7. Now
faith is employed partly in ta-
king notice of Gods will, as
the warrant of our actions, and
partly in ouercomming the diffi-

8. Faith.

culties of well-doing, making vs hold out, though we be scorned, or disgraced, or opposed in the world, and raising vp our hearts to beleue Gods assistance, notwithstanding our owne weaknesses, and partly in trusting God for the successe, beleeuing Gods promises.

The last is
moderation

The place
in Eccles. 7.
16. ex-
pounded.

The ninth and last thing required in the manner of well-doing, is Moderation. This rule is expressed in these words, Eccles. 7. 16. *Be not iust ouer-much, neither be thou wicked ouer-much:* Now for the sence of these words, we must know in the negative, that this place is most prophanelly alledged by such as produce it as a reproofe of strictnesse of life, & the refusall of the excesses of the time.

There are many things said to give a sence of those words.

1. Some referre these words to Iustice, either Distributive, or Commutative, and that either in

in the case of a priuate person, or of a Magistrate. A priuate man must neither stand too much vpon his right, nor yet suffer his innocencie to be too much wronged. A Magistrate must not be too seuerie in a selfe-conceited iustice, nor yet too remisse in sparing or fauouring wickednesse.

2. Some thinke it restraines curiositie & carelesnesse, as if the sence were, Be not curious to pry or search into secret things, that are not reuealed: for he that will be searching into Gods maiestie, may be oppressed by his glory: nor yet be so carelesse, as not to take notice of the truth reuealed.

3. Some thus: excede not by too much *precisenesse* on the right hand, or by too much *prophanenesse* on the left hand. On the right hand they go out, that bring in workes of supererogation, and such as worship God

after the precepts of men, and such as tye mens consciences to obserue or auoyd things without warrant of Scripture, and such as say they haue no sinne, and need not the grace of God.

4. Lastly, the fittest interpretation is theirs, that expound the words in this sence, *Be not iust ouer-much*, that is, thinke not too highly of thy selfe in any thing thou doest well, nor yet be *wicked ouer-much*, that is, account not too vilely of thy selfe, denying Gods gifts in thee, and refusing the iust comforts thou shouldest rake to thy selfe; aggrauate not against thy owne soule thy weaknesse aboue reason and measure.

CHAP. V.

Intreating of the rules that concerne our carriage towards God, & in particular about the knowledge of God.

Hitherto of the generall rules: The particular rules that concerne the right ordering of our conuersation, may be cast into three heads, as they direct vs in our carriage,

1. *Towards God.*
2. *Towards men.*
3. *Towards our selues.*

All the rules that concerne our duties to God, may be cast into two heads: For they concerne either the *loue of God*, or the *seruice of God*. This is an exact diuision; for all we owe to God, is fitly comprehended in these two, *Loue* and *Seruice*: and the Scripture so deuides in these and the like places, Cōmandement 2.

Y 5 Deut.

The diuision of the particular rules,

The subdiuision,

Deut. 11. 23. & 30. 16. Iosh. 22. 5. Esay 56. 6.

Now that we may be rightly ordered in respect of our *loue to God*, we must consider of his loue either in *the foundation* of it, or in *the exercise of it*. The foundation of our *loue to God*, is the true *knowledge of God*, 2. Chron. 28. 6. So that in the first place we must soundly informe our selues concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne either *the right concerning of his nature*, or our *acquaintance with God*, when we do a right conceiue of him. That we may conceiue a right of Gods nature,

The rules that concerne the right knowledge of God of 2. sorts.

That we may conceiue a right of Gods nature,
1. We must cast out all likenesses.

1. We must exclude out of our thoughts all *likenesses*, so as men do not thinke of God, representing him by the similitude of any creature: He that forbids Images of him in Churches, forbids it also in our heads,

heads, Commandement 2. Esay
40. Deut. 4.

2. We must strive to conceive of him according to his praises declared by his workes, or in his Word. This is an excellent, and easie way to think of God. Since our hearts cannot conceive his nature, we should fill them with the impression of his praises, and according to them direct our affection and service to him: As I would bring this mind to prayer, or any other service of God, I cannot make any resemblance of the divine Substance, whom I am about to serve: yet this will I do, I will remember that he that I pray vnto, is most *wise*, most *omnipotent*, most *iust*, most *gracious*, &c. Thus God proclaimes himselfe by his praises, Exod. 34.6. where God himselfe shewes vs away how to conceive of him.

3. Thou must then silence thy reason, and exalt thy faith in the point

2. We must conceive of him according to his praises.

3. We must beleeve the Trinitie of Persons.

point of the Trinity, which must be conceived of necessity, because all service is due to the whole Trinity. Now thou needst not to strive to resemble the Trinity in any likeness in thy minde, but onely bring faith to belecue that thy God is *three in one*.

4. Thou maist conceive of God in the Humane Nature of Christ.

4. It may yet helpe thy vnderstanding to conceive, that God is in *Christ*, and *the fulnesse of the Godhead dwels in him bodily*: and therefore when thou comest to worship, thou maist set before thy minde the Humane Nature of Christ, adoring the Godhead in him, as conceiuing of God in that humane nature thou thinkest of, Col. 2. 9. Ioh. 17. 3.

5. Thou must resist Atheistical thoughts.

5. That this may be the more cleerely and comfortably done, thou must labour by sound aduice and direction, to expell out of thy head those secret and rebellious Atheisticall thoughts, which arise in thee about his Nature

ture, Decrees, Attributes, or Works. Men must take heed of smothering these obiections, but seeke helpe against them in time.

Thus of the knowledge of God, as it concernes the right conceiuing of his Nature.

There is required further such a knowledge, as brings vs acquainted with God: we are commanded to *acquaint our selues with God*, Job 22. 21, 22.

Now, because it is an exceeding hard way for a mortall man to finde out God, so as to enioy *familiarity with him*: therefore I will adde some directions about it: For if thou wouldst acquaint thy selfe with God,

1. Thou must prepare thy heart for this *Vision* of God, by driuing out filthy and vnholly thoughts and affections: *For without holnesse no man can see God. The pure in heart shall see God.* Matth. 5. 7. Hebr. 12. 14. 1.

Chron.

2. Of acquaintance with God.

That thou maiest be acquainted with God,

1. Thou must prepare thy heart.

2. Thou
must beg
it by pray-
er.

Three
things in
seeking a-
right.

1.

2.

Chron. 19. 3. God delights to shew himselfe familiarly in a cleane heart.

2. Thou must beg this acquaintance by prayer : if thou seeke it of him earnestly, though God be in himselfe inuisible to mortall eyes, yet he will shew himselfe to the eyes of thy mind: pray for his acquaintance, and he will be acquainted with thee: This is to *aske after the Lord*, and to *seeke God: if we seeke him, he will be found*, Psalme 105. 3, 4. But then we must remember three things;

1. *To seeke him with our whole hearts*, we must pray with great earnestnesse and desire.

2. *To seeke him early* Psal. 119. verse 10. and *while he may be found*. God offers acquaintance in his Ordinances, and sometimes comes neare, and knocketh at mens hearts, and workes greater impressions vpon them: now if thou wouldst call vpon God

God heartily, he would shew thee his presence.

3. To seeke him constantly; we must seeke *his face continually*: both till we finde it, and after we haue had acquaintance with him, it must be continued: we must not thinke much, if we be put to pray often and long, before we attaine such an incomparable benefit.

3. Thou must giue thy selfe, soule and body, to God seriously, and from thy heart, deuoting and promising to spend thy daies in his seruice, and then he will reueale himselfe vnto thee, Rom.

12.1,2.

4. Thou must waite vpon his Ordinances, and watch how the Lord speaks vnto thee, either by his Word, or by his Spirit: For in them he shewes himselfe to men, and conuerseth with them.

5. It is a great furtherance to our acquaintance with God, to keepe company with his Household;

3.

3. Thou must giue thy selfe to God.

Other
things a-
bout our
knowledge

hold; for with them he dwells;
and by conuersing with them, we
may occasionally often see God,
1.Ioh.3.6,7,8,12.

Thus of acquaintance with
God.

There are other things to be
further noted concerning our
knowledge of God, such as
these:

That when we attaine vnto a-
ny acquaintance with God, we
must neuer rest, till we know him
to be our God, Col.2.2.

That it must be our daily care
to increase in the knowledge of
God, labouring to plant in our
hearts a more large and affectio-
nate contemplation of the *glories*
of Gods *Nature* and *Love*.

That about all earthly things
we should *glorie in it*, if we at-
taine some happie admission in-
to Gods presence, and abilitie
to conceiue of God, and to be
acquainted with him, Ier.9.24.

CHAP.

CHAP. VI.

*Rules that order vs about the
manifestation of our
loue to God.*

Hitherto of the Rules that concerne the knowledge of God, as the *foundation of our loue* to God: The Rules that should order vs in the *exercise of our loue* to God, follow; & those are of two sorts: for either they concerne the *manifestation* of our loue; or our *preservation* in the loue of God: we must shew our loue to God, and we must keepe our selues in the loue of God, Iude 21.

In our *manifestation of loue to God*, we must looke to both the *matter*, (as the things whereby) and also the *manner* how we should expresse our loue to God.

For the first, there be diuers
ex-

Rules a-
bout the
exercise of
our loue
to God.

Seuen
wayes to
manifest
our loue
to God.

1. By auou-
ching him
to be our
God.

2. By pro-
viding him
a place to
dwell where
we dwell.

excellent Rules to be heeded of
vs in our practise, in obseruing
whereof we may soundly proue
the truth of our loue to God: if
we say, we loue God, we must
shew it by these things fol-
lowing.

1. We must *avouch God to be
our God*, Deuter. 26. 17. and so
we do, if we do not onely make
choise of God aboue all things
to set our hearts vpon him, but
also maintaine our choise, by a
constant refusall of all idols in
the world, euen all things which
might entice vs to loue them in
stead of God, by sound affection
and practise declaring our reso-
lution to cleaue to God, as our
sufficient happinesse, though all
the world follow their profits or
pleasures, &c.

2. We must prouide and *pre-
pare a place for God*, that he may
dwell with vs, wheresoeuer we
dwell, Exod. 15. 2. It is a signe of
our true loue to God, when we
cannot

cannot liue without him. He that can be content to liue in any place where he is not powerfully present in his ordinances, shews no loue to God. It should be our chiefe care to seate our selues so in the world, as the Lord and his presence may be prouided for, that he may reigne amongst vs by the Scepter of his word.

3. We must shew our loue to God, by our *loue to the Lord Iesus* the Sonne of God: we must *kisse the Sonne*, Psal. 2. vlt. And if any man *loue not the Lord Iesus*, he *hath not the Father*, 1. Cor. 16. 22. We shew that we loue God, when we highly esteeme Iesus Christ, and make much of him in our hearts, and strue to fire our affections towards him; and this must be our care through the passages of our life, to *forme in vs the loue of the Lord Iesus*, that we may long after him, and haue the desires of our soules after

3 By shewing our loue to Iesus Christ.

4. By walking with God.

Men walke with God
foure wayes.

ter him and his coming.

4. We must shew our loue to God, by *walking with him*, Genes. 17.1. Mica 6.8. The Lord doth not account it a signe of loue to offer to him a thousand rams, or riuers of oyle: but this is it that pleaseth him, *To humble our selues to walke before him.*

Now we walke with God diuers wayes.

1. When we *set the Lord alwayes before vs*, remembering his holy presence, and not daring to go long without thinking of God, Psal. 16.18.

2. When we *nourish the motions of the Spirit*, and retire our selues of purpose to entertaine them.

8. When we daily haue *recourse to those meanes* by which the Lord is pleased to conuerse with men, and not rest in the bare vse of the meanes, but strue to finde out *the Lord in his holy presence*, in euery ordinance of his,

his, Psalme 63. 1, 2.

4. When we vse our selues to *Soliloquies* with God, taking all occasions to speake to God by prayer, and priuate meditation of things offered to vs, out of which we could extract matter for frequent *evaculations*, lifting vp our hearts vpon the very first motions of good vnto God, Psal. 63. 5, 6.

5. When our hearts are fired *with longing desires after his presence of glorie in heauen*, 2. Corin. 5. 8.

Thus of our walking with God.

5. We should manifest our loue to God, by *honouring him*: For this is one speciall way by which God requires to haue our loue shewed to him, Malac. 1. 6. Now there are many wayes, by which in our conuersation we may declare our desire to honour our God: as,

1. By performing *the care of busi.*

5. By hono-
ring God.

Ten wayes
of honou-
ring God.

businesses that concerne his kingdome, aboue all other businesses, and shewing our respect of the duties of the first Table that concerne God, before the duties that concerne men in the second Table: we honouring him by *seeking his kingdome first*: First (I say) in the *precedencie of time*, and first, in respect of the *measure of our affections*, Mat. 6. shewing a desire to please him rather then all the world.

2. By making a bold and open *profession* of Gods truth vpon all occasions, without feare of oppositions or snares of the world.

3. By *griewing heartily for the dishonour* done vnto him, by the blasphemies or prophaneness of his enemies, Psal. 42. 3.

4. By *directing all our actions to his glory*, striving in all things to order them so, that some way God may be praised by vs or others, 1. Cor. 10. 31.

5. By our *willingnesse to suffer* any

any thing for his sake, though it were extremities, euen the losse of all worldly things, yea and life it selfe, if he were called to it.

6. By *honoring them that feare his Name*, and are begotten of him, and beare his image, receiuing them, & making much of them, and defending them for the loue we beare to God himselfe, Psal. 15. 1. Ioh. 5. 1.

7. By *hating them that are his enemies*, as if they were our own; conceiuing more dislike of them for dishonouring God, then for any wrongs they could do vnto vs, Psal. 139. 21, 22.

8. We honour God when we speake of the *Oracles of God* with all reuerence, as may become the nature and glorie of them, Commandement 3. 1. Pet. 4. 11.

9. We honour him by *gifts bestowed upon him*, when we bring to him our *free-will offerings*, such as are the *first frutes* of all our increase,

crease, when out of all things wherein God hath prospered vs, we with gladnesse consecrate a part for the furtherance of his worship, or the maintenance of his poore: Prouerbs 3. 6. Esay 60. 6.

10. We honour him, *when we praise him.* One vsuall way by which we honour great persons in the world, is by taking all occasions to magnifie them, by commending their vertues, or their worthy acts: And this is likewise one great way of honoring God; and therefore with sorrow for our neglects herein, we should *studie his praises* for the time to come, and strue for language to be able readily to do so.

Rules about the
praise of
God,

Now God is praised diuers ways: some of them belong not properly to this place, and therefore I will but touch them.

We praise God,

1. When *we keepe* and obserue
care-

carefully *the solemnities* set apart for his praise, as when we celebrate the Sacramēt of the Lords Supper, which is therefore called the Eucharist, because it is to be performed as a thanksgiuing and praising of God.

2. When daily we take all occasions in priuate *to blesse God for his daily mercies*: but let these and such like passe, as not proper to this place. We must praise him in our discourse to others: This is required of vs in many Scriptures, Psal. 33. 1. Iob 36. 24. Psal. 96. 4. But because this must not be done cursorily, diuers rules are to be obserued: As,

1. That we may praise him effectually, we must *wisely consider of his workes*, and so of his nature, to extract from thence sound *arguments* of praise, Psal. 64. 9.

2. We should do well for this purpose to *keepe Records, and Register* vp the speciall glorious
Z works

When we commend God, diuers things are to be obserued.

works of God, Iob. 36. 24. & 37. 14. Psal. 78. 7.

3. When we do praise him, it must be done *with our whole heart*, speaking of his praises with all possible affection, and not as if we spake of ordinarie things, Psal. 9. 1.

4. We must thus praise him, not once, or for one worke of his, but we must *praise him for all his workes*, especially *his wondrous workes*, Psal. 9. 1. and 105. 1, 2. and 106. 2.

5. We must praise him from day to day, and continue to do it, *while we live*, Psal. 63. 4. and 96. 3.

6. This is a dutie that *all the kindreds of the people are bound to: All the people must praise him*, Psalme 148. 148. 12, 13. and 96. 6, 7, 8.

Thus of the fift way of shewing our loue to God, and that is by honouring him.

The sixth way by which we must

must shew our loue to God, is, by *trusting in him*; as men shew, whom they loue most, by relying most vpon them, and their fauour and helpe. Now there are diuers cases, in which we must shew our trust in God.

1. By *relying vpon his mercie for our iustification and saluation*: and in this we should most vse our trust, as being in a businesse that most highly concernes vs, Esay 45. 24. 25.

2. By *committing all our workes to him*, for assistance in them, or successe of them: This is to *commit our way to God*, to be carefull to seeke his assistance to helpe vs, to do our duty, and then to leaue the successe of all to his blessing, Psalme 37. 3, 5. Prou. 16. 3.

3. By *beleeuing all that he saith is true*, whether he promise, threaten, or cōfort by his word, vpon all occasions *beleeuing his Prophets*, 2. Chro. 20. 20.

6. By *trusting in him*.

How wee must shew it that we trust God.

How wee
may proue
that wee
trust God
in distresse

4. By *staying our hearts vpon him in all our distresses*. Now in the time of distresse we may proue, that we trust in God diuers wayes: As

1. By running to him, and *powring out our hearts before him*, making our moane vnto him, Psal. 18. 2. and 62. 10. Looke amongst men, to whom we first run to make our moane in our distresse, and that person is he whom we most loue, and trust: so is it towards God.

2. By *casting our cares and burthens vpon him*, Psal. 55. 22.

3. By *not respecting the proud, and such as turne aside to lies*, Psal. 40. 4.

4. By *relying vpon his helpe*, Ioel 3. 16. Esay 50. 11. But then we must obserue how we must relie vpon Gods helpe: for there are many things we must cast out of our hearts in affliction. When we haue bene with the Lord and committed our selues

In relying
vpon God
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to him, wee must relie vpon him,

we must a-
uoid five
things.

1. *Without leaning to our owne understanding*, or wilfull inclination to follow our owne courses, and proiects, Prou. 3. 5.

2. *Without murmuring*, or repining at our condition, or vexing our selues at the prouidence of God towards vs, Psal. 37. 7.

3. *Without feare*, that is, without mistrustfull feares, and seruile perturbations, imagining euils, which the Lord hath not brought vpon vs, Psal. 3. 6. and 27. 1.

4. *Without vsing ill meanes* to get out of distresse, Amos 5. 4. 6.

5. Yea, lastly, *without care*, that is, without distrustfull carking cares, Phil. 4. 6.

Thus of the sixth way of shewing our loue to God, and that is by trusting in him.

The seuenth and last way, by which we must shew our loue to God, is, *To obey him*: For this

7. By obey-
ing him.

is the *loue of God*, that we keepe his *commandements*: Neither is the signe in this, that we do what God requires for the matter, but that *his commandements are not grieuous vnto vs*: We loue God, if we *loue to do his worke*, and if we *lift vp our hearts in his wayes*, setting vpon his worke with a speciall readinesse, and strength of desire, and more then ordinary care, 1. Ioh. 5. 2. 2. Chron. 17. 6. and 19. 2.

Thus of the matter, that is, the things by which we must shew our loue to God; the manner also is to be considered: For in all those things which wee would do at any time to prooue our loue to God, we must looke to the manner how we do them, as was a little touched before: Now distinctly we must bring to the declaration of our loue to God, two things;

1. *Fervencie.*

2. *Feare.*

2. Things
in the man-
ner of
shewing
our loue to
God.

For

For the first, we must loue God, and shew it in seruencie of our loue. How? Euen with *all our hearts*, and *all our soules*, and *all our might*, and *all our vnderstanding*. Our hearts must be more inflamed then they are in shewing loue to wife, children, friends, parents, &c. We must loue God *aboue all*, Deut. 6. 3. and 30. 6.

1. Seruency

For the second, we must loue God and shew it too but it must be *with feare*. Howsoeuer with men true loue casts out feare, yet God being so infinite in glorie and maiestie, we must loue him, but yet with feare. Now that this may not be mistaken, I will set downe the particulars of this feare.

2. Feare.

We must shew our feare:

1. By entertaining *awfull thoughts* of his dreadfull maiesty, casting out all vile, meane, and vaine thoughts of him, Daniel 6. 26.

Eight waies by which we shew our feare of God.

Z 4

2. By

2. By departing from enill, that might any way displease him, being tender in this point, not daring to presume, or pleade impunitie, or freedome from danger, but in all things desire to auoide what might anger him, Prou. 3. 7.

3. By vsing all *tearmes* of heartie *abasement* of our selues, when we come before him. Thus *Abraham* calls himselfe *dust and ashes*; and thus we should *humble our selues* vnder the mighty hand of God, 1. Pet. 5. 9.

4. By doing his will without *fearing man*, or any other creature, Eley 8. 12, 13.

5. By a daily and reuerent *remembrance* of his continuall holy *presence*.

6. By *trembling* at his *iudgements*, Psal. 4. 4. Hab. 2. vlt.

7. By the humble vsing of all the meanes of communion with God, vsing his Ordinances with all conuenient *reuerence*, *attention*,

tion, & abasement of our selues,
Mal. 2.5.

8. Lastly, *by the reuerend vse
of his very Titles, fearing that
great, and fearefull Name of the
Lord our God, Deut. 28.58.*

CHAP. VII.

*Rules, that concerne the preserva-
tion of our loue to God.*

Hitherto of the Rules that
concerne the manifestation
of our loue to God: The rest of
the Rules serue to teach vs, how
to *preserne in vs this loue to God.*
Now that we may continue in
our loue to God, we must ob-
serue these rules.

What we
must do to
preserne
the loue of
God in vs.

1. We must *separate our selues
from all others to be his, Leuit. 20.*
26. auoyding fellowship with the
seruants of a strange God, that
might any way entice vs from
the loue of God; yea we should

so much alienate our hearts from all Idols, that we should not *make mention of their names*, and therefore daily confirme our hearts in that purpose to cleave to God alone, *Leu. 20. 26. Mal. 2. 11. Exod. 34. 11, 14, 15. and 23. 13. Act. 11. 23. Iosh. 23. 8.*

2 We must beware, that we *forget not God*, nor go too long without effectually remembrance of him. They that can live whole dayes and weekes without any care to thinke of God, may be sure their hearts are voide of the loue of God: and as euer we would continue to loue God, we must be carefull euery day to remember him, and thinke vpon him, *Deut. 6. 12. & 23. 18.*

3 We must labour *to edifie our selues in our most holy faith*; we must build vp our hearts in the assurance of that wonderfull loue God hath shewed to vs: and this will preserve and keepe vs in our loue to him againe,
Iude.

Iude 20.

4. We *must pray in the holy Ghost*, as is shewed in the same place: prayer preserues acquaintance with God, and exceedingly *quickens* the heart; and besides, drawes from God new pledges of his loue to vs, which may serue to kindle our affections toward him.

5. In the same place another rule is imported; and that is the daily *expectation of the comming of Christ*: for the terrour of that Day will moue vs to shew all possible loue to God, and so will that singular glory we are assured to receiue in that day.

6. In the vse of all Gods Ordinances, we must be carefull to *seeke out the face of God*, which is that speciall presence of his grace. For the loue of God will decay in vs, if once we come to vse the meanes onely for forme, and an outward shew. Psal. 105.

4. And if we misse of God in his
Ordi-

Ordinances, we must neuer be quiet, till we *finde him whom our soule loueth*, Cant. 3. 1. Psal. 63. 1.

7 We must *preserue the truth* he hath deliuered to vs; yea, we must *contend for it*: for sound doctrine laid vp in our hearts, will *preserue in vs soundnesse of affection to God*, Iude 3.

8 We must get *Catalogues of Gods praises* in particular, and fill our hearts with the knowledge and contemplation of them.

9 If we would be *preserued in the loue of God*, we must labour to attaine to the *abilitie to reioyce in God*, and *delight our selues in God*. A wife that would increase her loue to her husband, must strue to solace her selfe often with her husband, and to forme in her heart a speciall delight in him: So must we do to God. This is miserably neglected, and yet exceedingly necessary: Nor is it an ordinarie ioy we should take in God, but
we

we should ioy in him, first, *with all our hearts*: secondly, not for a time, but alwayes, euery day; nor with common, but with *exceeding ioyes*, Phil. 4.4. Psal. 37.4. and 68.3.4. and 105.3. Now that this point may be the better vnderstood, I will consider of two things: first, what it is to delight and ioy in God: secondly, what we should do that we might delight, and take pleasure in God.

About reioycing in God.

What it is to reioyce or delight our selues in God.

For the first, this delight in God hath in it foure things distinctly.

First, a *spirituall satisfaction*, or contentment arising from the assurance of Gods loue to vs, as hauing enough that he regards vs; thus *Dauid* saith, his *soule was satisfied as with marrow*, Psal. 63.5. & 149.2.

Secondly, a ioyfull entertainment of all passages of loue betweene God and vs; especially in the vse of his Ordinances.

Thirdly, a *delightfull contemplation*

plation of God and his mercies.

Fourthly, a *glorying in God*, and extolling of his praises, as by discourse, so by *singing of Psalmes*, 1. Cor. 1. 31. Psal. 33. 1. & 105. 3. & 68. 3, 4.

Now for the attainment of the ioying in God,

What we
must do
that we
might be
able to ioy
in God.

1. We must *mourne often for our disabilities* herein, and pray to God to forme this delight in vs.

2. We must *restraine carnall ioyes*, and cares: for the excesse of both doth exceedingly dull the heart, and withdrawes it from care of delight in God, Ioh. 2. 8. Phil. 4. 4, 5, 6.

3. Wee must exercise our selues with all the ioy we can *in the word of God*, Psal. 119. 14, 16.

4. We must take heed of lifesting to Obiections against the loue of God to vs, whether they arise from Sathan, or our owne flesh.

5. We

5. We must often obserue the miseries of the wicked in comparison of our happy estate in Christ, Hab. 3. 17, 18.

6. We must seeke a delightful conuersation with the godly.

7. We must take heed of domesticall euils, our home finnes, the corruptions that would daily preuaile in vs, Iob 22. 23, 26.

8. We must restraine our owne beleeve about the acceptation of the good duties we performe; and to this end we must take heed, that we be *neither iust ouermuch* by attributing too much to our selues: nor yet *wicked ouermuch*, in condemning all we do, as hatefull to God. For this last doth maruellously hinder vs from ioying in God.

CHAP.

CHAP. VIII.

*Containing generall Rules about
Gods service.*

Rules a-
bout the
service of
God.

Hitherto of the first sort of Rules, that concerne our cariage toward God, namely, those that concerne our loue to God. Now the second sort of Rules follow, and that is, those that concerne the seruice of God; and these may be cast into two ranks: for they either concerne the *parts* of Gods worship, or the *time* of Gods worship.

The Rules that concerne the parts of Gods worship, are either *generall*, which bind vs to the good behauour in all parts of Gods worship; or else *certain specialties* of Direction, that concerne some part of Gods worship onely.

Now for the generall Rules, we should know and remember, that there are nine things to be
looked

9. things to
be remem-

looked to, and brought to the practise of euery part of Gods worship.

bred in euery part of Gods worship.

The first is *preparation*; we must in some sort conferre with our owne hearts, and prepare them, before we go before God to do any seruice, Iob 11.13. Psal. 4.4. Exech. 7.10.

Secondly, we must come with *all reuerence and godly feare*, Heb. 12.28. Psal. 2.11.

Thirdly, we must performe the seruice in *repentance* for our finnes: we must not come before God in the loue of any sinne; if we do, we lose our iabour, and God will loath our works, Isa. 1. Iob. 11.14. We must haue *cleane hands and a pure heart*, or else no seruice of God will be accepted, Psal. 119.11. and 24.4.

Fourthly, it must grieue vs that others will not serue God, Psal. 119.139.

Fifthly, we must performe euery seruice *in the name of Christ*,
or

or else it cannot be accepted, by reason of that euill that cleaues to our best workes; whether we pray or giue thanks, or *whatsoeuer we do, we must do it in the name of Christ*, Col. 3. 17.

Sixtly, in euery seruice of God we must so neere as it may be, *giue God the first place*, preferring the respects of God and his worship, before our selues, or the regard of others: we must serue him *betimes*, seeking God in the first place, Iob 8. 5. Math. 6. 34. Psal. 5. 3.

Seuenthly, when we do any seruice to God, we must do it *with all our hearts*, with as much willingnesse as may be; so as it may appeare, that we *loue to be his seruants*, as the Prophets phrase is, 1. Sam. 12. 10. 1. Chron. 28. 9. Esay 56. 6.

Eightly, in all seruice we must strue so to serue God, that *we may please him*, not onely carefull to do the dutie, but carefull of Gods

Gods acceptation. In good duties being chiefly carefull to see Gods approbation, not caring so much for the *praise of men*, as the *praise of God*. In euery part of Gods worship, *our praise must be of God, and not of men*, Heb. 12.28. Rom. 2.26.

Ninthly, we must cleaue to God, with detestation of all things or persons that might any way draw vs away from his seruice, Deut. 13.4 5.

CHAP. IX.

*Shewing how we should carrie
our selues in Gods house.*

Hitherto of the Rules to be observed in all parts of Gods worship generally.

The speciall Rules concerne, either Gods *publike worship* in his house; or else the particular parts of Gods worship each by themselves.

Rules about the
publike
worship
of God.

The

The godly Christian ought with all care to lay before him the Rules that bind him to the good behauour in Gods house, and to strue to fashion his nature and practise, as may become the glorie of Gods publicke seruice and presence; and so there be diuers things which in a speciall maner he must looke to in performing Gods publik seruice.

For cōcerning these publik duties, these rules must be obserued.

1. All must come.

First that all sorts and degrees of men must appeare before God publickly to do him homage and seruice. None must be spared or freed, men, women and children must all take notice of it, that they are bound hereunto, Deut. 31. 11, 12.

2. With all possible reuerence.

Secondly, we must come our selues *with all possible reuerence*, and *looke to our feete when we enter into the house of God*, and strue to shew before all men our most carefull respect of God and his holy

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holy ordinances: For *God will be sanctified in them that come nigh him*; and he lookes for it at our hands, by our reuerent behauiour to be glorified before all the people, *Leuit 10.3. Eccl. 5.4.* We should then shew a most holy feare of *Gods name* and presence, *Psal. 5.7*

Thirdly, in publike duties, that of the Prophet *Dauid* should be true of vs: *The zeale of Gods house should eat vs vp*, *Psal. 69.9.* and this speciall zeale we should shew,

1. By louing *Gods house* aboue all the places in the world; our hearts should be fired in vs in that respect, that we may truly say with *Dauid*, *O how I loue thy house!* *Psal. 26.8.*

2. By confirming our owne hearts in a resolution to resort to *Gods house* with ioy and gladnes, notwithstanding the scornes and oppositions of worldly men and persons.

3. By stirring vp others with all

3. And zeale.

And this zeale wee should shew sixe wayes.

all importunitie to go vp with them to worship God in Sion, Esay 2. 2.

4. By making haste to Gods worship, going to the house of God with the first, and with willing hearts, with an holy thirst after the meanes, flocking & flying thither *as the clouds, or as so many doves to their windowes*, Zac. 8. 21. Psal. 110. 3. Esay 35. 1. and 60. 8.

5. By forwardnesse and cheerfulness in contributing towards the maintenance of Gods house and seruice in the meanes thereof, Isai. 60. 8, 9.

6. By grieuing heartily because other men neglect or contemne the house of God, and haue no more mind to keepe Gods law, Psal. 119. 136.

Thus of that speciall zeale we should shew about Gods publike worship.

^a With one consent.

Fourthly, we should in all publike duties serue God *with one*

one consent and one heart. There should appeare in Gods seruants a wonderfull desire of *unanimitie* and concord. They should *serue the Lord with one shoulde*r, that when they speake to God, it may be as the voice of one man; whē the Lord speakes to them, they should heare with one heart. It is a maruellous glorie in Religion, when people can come once to this, *to serue the Lord with one shoulde*r, Zeph. 3.9.

Lastly, in the 52. Psal. v. 8, 9. we may gather three other rules, which in a speciall manner fit vs for a right behauiour in Gods house.

Three other rules gathered out of the Psal. 52. 8, 9

First, we should alwayes be *as greene Oliue trees in the house of the Lord.* Howsoever it go with men in the world, yet when we come before the Lord, our hearts should reioyce and reuiue, and our spirits be fresh & cheerful, and our affections should be healed of all the cares or distempers

pers were before in them. Gods ordinances should haue such a power ouer vs, as to make a sudden fresh spring of desires and holy thoughts in vs. There is this power in the ordinances of God to effect this, if the fault be not in vs, I meane, when these ordinances are exercised in the power and life of them.

Secondly, we must *trust on the mercie of God*, bringing an heart readie to belecue euery good word of God; resolving, that if the Lord will speake comfortably to his seruants, wee will not dishonour ~~his~~ consolations through carelesnesse or vnbeleefe; but receiue them with all our hearts, and establish our selues in the safe keeping of his good word.

Thirdly, we must resolve to be *thankfull*, with all tendernesse for all experiences of Gods presence and goodnesse towards vs in the meanes, vowing with *Dauid*,

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mid, to praise him for euer for them. And if the Lord do withhold his power and presence for a time, so as we feele not the effectualnesse of his ordinances: yet we should resolute without distemper, to waite vpon the Lord, and obserue him according to the seasons of his grace.

CHAP. X.

Rules that order vs about hearing of the word.

Thus of the rules that we must obserue in all publike seruice of God. Now there be certaine speciall rules which must be particularly heeded in each part of Gods worship by it selfe. And first I will begin with those rules, which we must more specially obserue in hearing the word of God, and these are of three sorts.

Rules that order vs in hearing the word of God.

A a

I. Some

1. Before
we come.

1. Some bind vs to the good behauour, before we come to heare.

2. Some at the time of hearing.

3. Some after we haue heard.

1. Before we come to heare, we must bring with vs two things.

1. A resolution to deny our owne wits, reasons, opinions, and conceits, and empty our heads of all perswasion of our owne skill, to iudge in the things of the kingdome of God, being ready to belecue and thinke in all things, as God shall teach vs out of his word. We must *be fooles, that we may be wise*, 1. Cor. 3. 18. *humbling our selues at his very feete to receiue his Law*, Deuter. 33. 3.

2. We must bring with vs a *meeke and quiet spirit*, a minde quieted from passions, lusts, and perturbations, and at rest from the turmoyling cares of this world.

word. The word is able to do great things in our hearts, if we receive it with meeknesse, James 1.

19.

Secondly, at the time of hearing, we must looke to two rules.

2. In the time of hearing.

First, we must hearken without distraction: we must heare, as if it were for our lives, we must *incline our eares*, and shake off all impediments arising from our owne drowfinesse, preiudice, or vaine thoughts, or distracting objects, Esay 55. 3. Psalme 119. 113.

Secondly, we must *prooue all things, and keepe that which is good*. We must heare with iudgement, and hearken for our selues, having speciall care to looke to that doctrine which in particular concernes vs, to lay it vp in our hearts, and apply it effectually. This is a rule of singular thrift in godlinesse. If we did marke what sinne in vs the Lord reproveth, or

Aa 2

what

Note.

what comfort is specially fitted to our hearts : or what direction doth specially concerne vs: He hath an honest memory that will be sure to keepe these things, though he forget all the rest, and he hath a wretched memorie and heart too, that forgets these things, though he could repeate all the Sermon *verbatim*.

3. After we haue heard

Thirdly, after we haue heard, two things also must be further done.

First, we must by *meditation* labour to make those things we haue heard, which concerne vs, fast, that *they runne not out* of our mindes, and we must take heed that neither the diuell steale away the good seed, nor our own heart through negligence forget it. Neither is this a worke for an houre after, to keep these things till we may repeate them to others, but ought to be our daily worke, especially the weeke after to thinke so often of them, till

till there be a sure impression of the words in our hearts, Hebr.

2.1,2.

Secondly, we must yet further see to it; that we be *doers of the word*, yea we must *observe to do*: as the phrase of the holy Ghost is. It is the wisdom of God so to dispose of his ordinances, that we receive our directions by parcels, and there is a time of *interim* betweene Sabbath and Sabbath, Sermon and Sermon, that we might in that space learne to frame our selves to the obedience of the truths received, that so we might be ready to receive new lessons from the Lord. The surest way for the husbandman to keepe his seed, is not to lay it vp in his barne, but to cast it into the ground: for what is sowed, he may receive againe with advantage; or if he might faile of a harvest from his seede in nature, yet godly men shall neuer faile to receive what

they sow by practise, with increase. So much of the truth, as is put into practise, is sure for ever; the rest may be lost: and it is a singular helpe to a Christian, if he set vpon his obedience while the doctrine is yet fresh in his mind; for delay wil compass him about with many difficulties, & he will want those inward incitations, that might stirre vp his heart with power and strength to obey.

CHAP. XI.

Rules about the Sacrament of Baptisme.

THUS of the rules of our carriage about hearing: Next we are to consider, how we are to order our lives in respect of the Sacraments: The Sacraments are two: Baptisme, & the Lords Supper.

The

The duties we are bound to
in respect of Baptisme, concerne
either

1. Our children.
2. Our selues.
3. Others.

For our children, it is our du-
tie to present them vnto Bap-
tisme, but withall we must looke
to it, that it be done in due time,
and with faith and thankfulness
to God. *In due time*, so as there-
by we signifie our great estima-
tion of Gods mercy to our seed,
and our great desire to haue the
Covenant sealed, euen vnto
them. We must also bring them
to Baptisme *with faith* in Gods
Covenant. The Lord hath bound
himselfe to *be our God, and the
God of our seed*: Now it is our
parts to giue glory to God, and
to declare before the Lord our
perswasion of his goodnesse and
claime to that part of his Coue-
nant. By faith we plead our right,
wheras by vnbeleefe we giue

Rules a-
bout Bap-
tisme.

1. About
our chil-
dren.

God occasion to neglect our seed. I adde also with *thankfulness*, because we ought with great ioy and acknowledgment of the free grace of God, to behold our seed admitted in the sure couenant of mercy and saluation with our selues, & ought to thinke that God hath done more for our children, to admit them into the Couenant by Baptisme, then if the greatest person on earth had made vpon them the assurance of some great estate of maintenance or preferment.

2. About
our selues.

Secondly, for our selues, we must make conscience of it, to make vse of our owne Baptisme, and that throughout the whole course of our life: It is given vs. as a *seale* of Gods promises, and as a *vow* of our obedience, and so we must make vse of it all the dayes of our life, especially in three cases:

In three
cases.

First, in *the case of doubting* and
feare

fear of the forgiuenesse of our finnes; or of the saluation of our soules: for *Baptisme saueth vs*, that is, effectually assures vs of our saluation; and we do not offend in trusting Gods promise made in his word, and signed and sealed in Baptisme. As certainly doth it saue our soules, as the *Arke saued the bodies of Noah* and his household; so as we cannot miscarrie, if we leape not out of the Arke into the Seas of waters. Let vs sticke to our Baptisme, and then we are safe: The washing in Baptisme did assure the washing of our soules by the bloud of Christ for our finnes. If I be tempted to doubt of my saluation, I must say to my owne soule, Hath not the Lord prouided me the Arke of Baptisme to preserue me from the seas of his wrath? And if I doubt the forgiuenesse of finnes, I must say, Hath not the Lord washed me from my finnes by the bloud of his Sonne? Did he

not shew me so much in Baptisme? We sin shamefully, in that we do not make this vse, but neglect the confidence Baptisme should worke in vs, as if the Lord had but dallied with vs, or that Baptisme were but some idle Ceremony, 1. Pet. 3. 21. 1. Cor. 15. 29. Act. 22. 16.

How Baptisme may helpe vs against sin.

Secondly, in the case of temptation to commit sin: we ought to fight against sinne by this mighty *weapon* of our Baptisme, and so we may do by diuers arguments: As

First, in my Baptisme I haue made a vow to God, that I would cleaue to him in Iesus Christ, and renounce the world, the diuell, and sinne: and shall I breake my vow to God, that would be ashamed to breake my promise to men?

Secondly, my Baptisme was the *Baptisme of repentance*: and shall I yet liue in sinne? My body was washed: and shall my soule be

be still impure? Math. 3. 11.
Mark. 1. 4. Acts 13. 24.

Thirdly, by Baptisme I was assured of the *vertue of the death of Christ* to kill sinne in me: and shall I not beleeue the *operation of God*, that he can deliuer me from the powerfull temptations, or inclinations to any sinne? Shall I not seeke strength of Christ? or shall I betray my selfe to the diuell and the flesh? In Christ I *am dead to sinne, and shall I yet liue therein?* Rom. 6. 1, 3. Col. 2. 12.

Thirdly, our Baptisme must be vied against the doubts of perseuering, or whether we shall be kept vnto saluation, and whether our bodies shall be raised againe at the last day: for God hath assured all this vnto vs in our Baptisme, that we haue our part not onely in the death of Christ, but also in the resurrection of Christ: and if Christ be raised in vs, *Christ can die no more,*

more, either in himfelfe, or in our hearts, and the ſame power that raiſed him out of the graue, will alſo raiſe vp our bodies at the laſt day, as is pleaded, Romans 6. 10. &c, Galath. 3. 27, 28. 1. Cor. 15. 29. 1. Pet. 3. 21. If we be baptized, and beleene, we ſhall certainly be ſaued, Mark. 16. 16.

3. In re-
ſpect of o-
thers.

Thus as it concerne our ſelues,
3. In reſpect of others, we are bound to the good behauiour in Baptiſme, as to acknowledge the communion of Saints: ſo are we tied to preſerue our ſelues in all brotherly loue with the godly, who weare the ſame Liuey with vs, and are Souldiers preſt to the ſame warre, and haue taken vpon them the ſame holy Vow with vs: we are bound in Baptiſme to loue them, to ſtand for them aboue all other people, and to liue with them in ail holy loue, to our liues end, Ephes. 4. 3. 4. 5. 1. Cor. 12. 13. & 1. 13. Gal. 3. 27. 28.

CHAP.

CHAP. XII.

*Rules about the Lords
Supper.*

Hitherto concerning Baptisme: The Rules that concerne the Lords Supper follow.

Now concerning this Sacrament, we are charged with these things:

First, *Examination*, 1. Cor. 11. we must *examine our selues*, and *so. eate and drinke*: Examine our selues, so as we be sure there be no sinne in our hearts and liues, which we haue committed, but we are desirous to forsake, and do vnfeignedly *iudge our selues* for it, being as desirous to forsake it, as we desire God should in the Sacrament forgiue it.

Secondly, *The discerning of the Lords Bodie and Bloud*: so coming to partake of these outward signes of Bread and Wine,

as

Rules about the
Lords Supper.

1. We must examine our selues.

2. We must discern the Lords Body.

as we withall know and beleue the presence of Christ; and that God doth as effectually giue Christ to the soule of the beleuer, as he giues Bread and Wine to his body: yea, we must thus discern and beleue, that he is there offered and giuen vnto vs also, and that God doth not de-
 clude vs, but as truly giues vs the Bodie and Bloud of Christ, as he doth by the Minister giue vs the bread and wine, 1. Cor. 11.

3. We must
 shew forth
 Christs
 death.

Thirdly, *The shewing forth of the death of Christ*: This is a solemnitie, where we must intend to make a solempne remembrance of the Passion and Death of our Saviour, not onely in being present at the breaking of the Bread, and powring out of the Wine, but in raising vp in our hearts a thankfull remembrance of his grievous sufferings and death for our sins, Math. 26. 1. Cor. 11.

4. We vow
 to cleane
 to the god-
 ly.

Fourthly, *Fellowship and louing communion with the godly*, which we

we both signifie, and vow in the Sacraments, and testifie before God & men, that we will cleave vnto them.aboue all the people in the world, as being the *same bread* with vs, euen members of the same mysticall Bodie of Christ, 1. Cor. 10.

Fifthly, speciall *reconciliation* with such as we haue offended, bearing malice to no man, and desiring and seeking peace with all sorts of men, Math. 5. Rom. 12.

Sixtly, and lastly, *The vowes of sincerity*, resolving to keepe this *feast* all our life in the *unleavened bread of sincerity and truth*, euen to spend our dayes in all vprightnesse of heart, and vnfeigned hatred of all sinne and hypocrisie; 1. Cor. 5. 8.

5. We must be reconciled.

6. We vow an holy life.

CHAP. XIII.

Rules about Prayer.

Rules a
bout praier

Thy words
must be
few.

THUS of the Sacraments.

The Rules concerning prayer follow; where besides the generall Rules that belong to all worship, these things in speciall must be heeded concerning prayer.

1. *Thy words must be few*, Eccles. 5. 1, 2. and the reason is, because *God is in heauen, and thou art on earth*. He is full of maiestie and wisdom, and thou art an infirme and sinfull creature. Length of it selfe doth not commend prayer; we must speake as becomes the maiestie of God, without *vaine repetitions and babblings*; pattering ouer of the same things is not pleasing to God: as *affectation* is ill in any thing, so much more ill in prayer. This rule may be vnsauorie to the taste of

of some that are transported with rash zeale: but let them take heede of *wil-worship*; the words are so plaine in the text, as they must informe themselves about them: the Lord knew what was fittest for vs, when he gaue vs this charge.

2. *Thy heart must be lifted vp* in the performance of this dutie: this is often imported in diuers Scriptures; and this lifting vp of the heart hath diuers things in it.

2. The hart must be lifted vp.

1. *Vnderstanding*: thou must be aduised what thou prayest for, and know thy warrant, that what thou askest is according to Gods will, 1. Cor. 14. 15. 1. Ioh. 5. 14.

2. *Freedome from distractions*: thy heart must be cleansed from passions and lusts: thy prayer must be *without wrath*, 1. Tim. 3. 8. And as the distractions arising from passion must be auoided, so must all other distractions.

3. *Fer-*

3. Use all
manner
of prayer.

3. *Fervencie*, or the stretching out of the affections according to the matter of prayer; thou must expresse the affections of prayer: for God looks at the *prayer of thy heart*, not at the prayer of thy lips onely.

3. Thou must pray *with all manner of prayer*, according to the occasions of prayer. Thou must pray at thy set times daily, and thou must pray also with *eiaculations* (as Diuines call them) that is, those suddaine and short speeches to God, when thy heart is moued vpon speciall occasion. Thou must vse *Supplications, Deprecations, Intercessions, Confessions, giuing of thanks*, or the like, according to thy necessities, or the other occasions of thy life. Thou must strue to get a fitnesse and language to speake vnto God for thy selfe in thine owne words, as may best expresse the desires of thine heart, Ephes. 6.18.

4. Thou

4. Thou must *continue and persevere in prayer without ceassing*: prayer must be the worke of thy whole life, not an exercise for a fit, for a day or two, or a weeke or two, or a moneth or two; thou must make conscience of *prayer alwayes*, Ephes. 6. 18. 1. Thess. 3. 17.

5. When thy prayer is grounded vpon Gods will, thou must be *instant*, and not *faint*, or be discouraged. Thou must pray *without doubting and wauering*, as resolved neuer to cease praying, till God heare and shew mercie. It is basenesse of minde, not humilitie, to be quickly discouraged: if God entertaine vs not according to our expectation or liking, we must not be wearie of seeking to God, but set vpon prayer, with a resolution to take no nay, Luk. 18. 1. Jam. 1. 6.

6. Thou must remember *supplication for all Saints*, especially to pray heartily for *Magistrates* and

4. Thou must persevere in prayer.

5. Thou must be instant, without fainting or discouragement.

6. With supplication for all Saints.

7. In all
things giue
thankes.

and *Ministers*, especially those
vnder whose charge thou art, E-
phes. 6. 18, 19. 1. Tim. 2. 1.

7. Thou must looke to it, that
in all things thou giue thankes. Let
the Lord see the truth of thy
heart herein, that what thou ob-
taineft from God, especially by
prayer, thou wilt with all glad-
nesse remember and acknow-
ledge: this Rule must by no
meanes be forgotten, 1. Theff. 5.
18. Col. 4. 2.

CHAP. XIII.

Rules about reading the Scrip- tures.

THUS of the Rules that con-
cerne praier. There remains
the reading of Scripture, and
singing of Psalmes, as the other
parts of the ordinarie worship of
God.

Rules a-
bout rea-

Concerning the reading of
the

the Scriptures, I will instance in one place of Scripture onely, which containes the charge giuen to *Ioshua*, Chap. 1. 8, 9. which comprehends the substance of the necessarie directions about priuate reading. I say *necessarie*; for godly men may, and haue aduised diuers courses for reading of Scripture, which are not absolutely necessarie, but *arbitrarie*, as may stand with the leisure and capacitie of the persons that will reade: such are those directions that shew how many Chapters may be read in a day, and what things may be obserued in reading &c. which, as they may be profitable to many Christians, & expedient too, yet they must not be vnderstood so, as that those persons sinne, which reade not so often, or so many Chapters, or the like. The things therefore that must necessarily be obserued by such as can reade the Bible, I take to be these.

First,

ding the
Scripture.

1. Reade
daily.

First, they must *exercise themselves therein daily*, they must constantly be employed therein; and if their occasions interrupt them at some time, they must redeeme it at other times. This is the praise of the blessed man, *That he exerciseth himself in Gods Law day and night*, that is, constantly, Psal 1. 2.

2. Meditate
of what
thou reade-
dest.

Secondly, in reading they *must meditate therein*, that is, they must observe profitable things as they reade, *attending to reading*, and marking what the Lord saith vnto them by that part of the word which they reade. This is that meditation which is chiefly required of Christians, to get into their hearts good thoughts from the matter they reade of, so as they may the better be enabled to employ their thoughts all the day after.

3. Conferre
vpon it.

Thirdly, the *word of God must not depart out of their mouth*; they must make the best vse of it they can,

can, in conference to speake of it to others, for the edification of themselves and others.

Fourthly, they must obserue in their reading what the Lord saith vnto them, that concernes their practise. They *must obserue* to do according to those holy directions they reade of. They must bring a mind desirous and resolved to let the word of God both informe them and reforme them, making conscience of it, to let God direct them by his holy word read, and not onely by the word preached to them: their liues must be bettered by their reading; and to that end they must obserue the chiefeft things they can out of their reading, to remember them in their practise.

4. Resolue
to obey.

CHAP. XV.

*Rules about singing of
Psalmes.*

Rules a-
bout sin-
ging of
Psalmes.

THe rules that concerne the singing of Psalmes, are summarily comprehended* in that place, Coloss. 3. 16. and they are these:

First, they must *teach one another by their Psalmes, and Hymnes, and spiritmall songs.* They must learne to profit, and make good vse of the holy matter contained in the Psalmes they sing.

Secondly, they must *sing with their hearts*; they must attend to the matter they sing of, and lift vp their hearts, as well as their voices.

Thirdly, they must *sing with grace in their hearts*; they must employ the graces of Gods Spirit in singing of Psalmes, as well as in prayer, or any other ordinance

nance of God.

Fourthly, they must *make melodies to the Lord*: They must direct their songs to God, and to his glory, and not use them as mere ciuill employments, but as parts of Gods seruice.

CHAP. XVI.

Rules about Vowing and Swearing.

Hitherto of the Rules that concerne the most vsuall parts of Gods seruice: There are other parts of Gods seruice, which are to be vsed but at certaine times, and vpon speciall occasions, and these are *Vowes*, and *Oathes*, and *Fasting*.

The rules about Vowing are briefly comprehended in that place, Eccles. 5. 3, 4. and they are chiefly two.

First, *before thou vowest, consi-*

Bb

der:

The Rules
about
vowing.

der: consider, I say, thine owne strength, whether thou be able to do it: and consider also the *end*, that it be to Gods glory; and consider the *matter*, that thou vow not things vnlawfull: and consider what may be the *events* of thy vow, for all vowes being made *before the Angell* that takes notice of all couenants, it will be in vaine afterwards to pleade, it was an error, thou wast mistaken: *God may be angrie at thy voice, and destroy the worke of thy hands*: Be not rash therefore, to *cause thy flesh to sinne* therein.

Secondly, when thou hast vowed thy vow to God, *deferre not to pay it*, be sure thou performe it: it is a grieuous offence to breake a lawfull vow: *Better it is thou shouldst not vow, then that thou shouldst vow, and not pay.*

Thus of Vowing.

Concerning the Oath, when thou art called to sweare, thou must obserue these Rules:

First,

Rules about swearing.

First, that thou *sweare not by any thing which is not God*, Ierem.

5. 7.

Secondly, that thou *sweare in truth*, that is, that thy conscience know, what thou swearest is true.

Thirdly, that thou *sweare in iudgement*, that is, with due consideration of the nature of God, and with sound deliberation, not rashly, diligently weighing all things that belong to the matter thou swearest about.

Fourthly, that thou *sweare in righteousness*, that is, about lawful things, & iust matters: Thou must not sweare to do vniust things, as *Dauid* sware to kill *Nabal*: nor must thou sweare about impossible things, or about things that are doubtfull and vncertaine: Nor in the forme of thy oath must thou vse such words, as be contumelious to God, or expresse not sufficient reuerence to the Diuine Maiesty,

as they that wickedly sweare by any part of Christ, or such like.

CHAP. XVII.

Rules about Fasting.

THUS of Vowes and Swea-
ring; Fasting followes. Now
if we would keep a religious Fast
vnto God, we must obserue these
two Rules.

The Rules
about a
religious
Fast.

First we must looke to the
strictnesse of the *abstinence* in the
day of our Fast; for we must ab-
staine from *all sorts of meate* as
well as one, and from *our costliest*
apparell, and from *recreations* and
vsuall delights: We must keepe
the day, *as we keepe the Sabbath*,
in forbearing our owne workes,
Ion. 3. 6, 7. 1. Cor. 7. 5. Joel 1. & 2.
Leuit. 16.

Secondly, the time must be
spent in religious duties, as a
Sab.

Sabbath, especially in the exercises that concerne *the humiliation of the soule*, in renewing of our repentance, for the obtaining of pardon of sinne, or some speciall blessing of God, or the preuenting, or remoouing of some great iudgement of God.

The former rule concernes onely the ceremonie, or outward exercise of the bodie: but this rule containes the substance of the dutie, without which a religious fast is not kept vnto God, who regardeth not *the banging downe of the head like a bull-rush*, if *the soule be not humbled before God* for sinne: Leuiticus 16. 29. Ioel 1. 14. and 2. 16, 17.

Bb 3

CHAP.

CHAP. XVIII.

Rules about the Sabbath.

Hitherto of the Rules that concerne *the parts of Gods worship*: The rules that concerne *the time of Gods worship*, follow: and this time especially is the Sabbath day.

Rules about the Sabbath.

Now the rules that bind vs to the good behaviour concerning the Sabbath, concerne either the preparation to the Sabbath, or the manner of performing holy duties on the Sabbath.

I. The preparation to it.

The preparation to the Sabbath, contains in it these things.

First, *the ending of all our works* on the fixe dayes, as God did his, Gen. 2. 2.

This example of God is set downe, not onely to shew what he did, but to prescribe vnto vs, what

what we should do , as is manifest by vrging this example in the reason of the cōmandement. We must then take order to finish the workes of the weekedayes with such discretion , that neither our heads be troubled with the cares of them , nor our hands tempted to worke about them on the Sabbath day.

Secondly , the preuenting of domesticall grieuances, and perturbations, *Leuit. 19. 3. Ye shall feare euery man his mother and his father, and keepe my Sabbath.* Discords & contentions, and heart-burnings in the members of the family, extend their infection, and hurt, euen to the prophaning of Gods Sabbath. The Lord lookes not to be serued aright in *his house* , if people liue not quietly, & louingly, and dutifully in their owne houses.

Thirdly , we must *cleane our selues, that we keepe the Sabbath,* *Nehemiah 13. 22.* Which place,
B b 4 though

though it speak of Legall cleansing, yet it shadowes out that Morall and perpetuall care of cleansing our selues, that ought euen to be found in vs. And thus we do cleanse our selues, when *we humble our selues, that we may walke with God*, confessing our sinnes, euen the sinnes of the weeke past, & making our peace with God, through the name of Iesus Christ.

2. Of the celebratiō of the Sabbath.

Thus of the duties of preparation: Now for the manner of keeping the Sabbath, the rules prescribe vnto vs these things:

1. *Rest from all our workes*, whether they be *workes of labour*, or *workes of pleasure*. Workes of labour the Scripture instanceth in such, as are *selling of victuals*: Nehemiah 13. 15. *Carrying of burthens*: Iere. 17. *Journeying from our places*, Exod 16. 29. the businesse of our callings done by our selues, our children, seruants, or cattell, which the words of the Com-

Commandement forbid. And as workes of labour, so also *workes of pleasure* are forbidden, Esay 58. 13.

2. *Readinesse and delight.* We should *love to be Gods servants* on this day, Esay 56. and *consecrate it with ioy*, as a *glorious priuiledge* to vs, Esay 58. 13. *abhorring wearinesse*, or a desire to haue the Sabbath gone, and ended, Amos 8.

3. *Care and watchfulnesse.* We must *observe to keepe it*: Exod. 31. 16. we must *take heede to our selues*, that no duty be omitted, and that we no way prophane it, attending our hearts, and our words, Ier. 17. 21.

4. *Sinceritie*, and this sinceritie we should shew diuers waies.

First, by doing Gods worke with as much care as we would do our owne, or rather shewing more care for the seruice of God. They had their double sacrifices

on the Sabbath, in the time of the Law, and we should study, how we might please God in especiall manner on that day, choos[ing] out the things that might delight him: God hath taken but one day of seven for his worke; and shall we not do it willingly? Further, if we respect our selves, shall we not be as carefull to provide for our soules on the Sabbath, as for our bodies on the weeke dayes?

2. By *observing the whole day*, as well as a part, and keeping the Sabbath *in our dwellings*, as well as in Gods house: God requires the whole day, and not a part. As we would not be contented our seruants should worke for vs onely an houre, or two in the fixe dayes: so neither should we yeeld lesse vnto God, then we require for our selves. Nor will it suffice to serue God by publike duties in his House, vnlesse we serue him also by priuate duties in our owne

owne dwellings, Commandement 4. Leuit. 23.3.

3. By auoiding the lesser violations of the Sabbath, as well as the greater, especially not transgressing of contempt, or wilfulnesse in the least things we know to be forbidden. The Prophet instanteth: *Isaiah 58.13. We must not speake our owne words.* Thus of sinceritie.

5. The fift thing required of vs, is *Faith*: we must glorifie God by belceuing, that he will make it a day of blessing vnto vs, and performe that blessing he hath promised, accepting our desire to walke before him in the vprightnesse of our hearts, and passing by our infirmities, and frailties. We many times disturbe the rest and Sabbath of our soules by vnbeleefe, Commandement 4. *Gen. 2.2. Exod. 31.13. Ezech. 20.20 & 46. 2.5.*

6. The last thing is *Deprecation*: we must beseech God, when
we

we haue done our best , to shew vs mercie , and spare vs for our defects and weakneses. Thus we must end the day, and reconcile our selues to God , that the Rest of Iesus Christ may be established in our hearts, Nehem. 13. 22. And thus of the rules, that binde vs to the good behaviour in respect of the time of Gods worship.

CHAP. XIX.

Rules that shew vs how to carrie our selues, when we come into company, in respect of Religion.

Hitherto of the Rules that concerne our carriage towards God.

Rules that direct our carriage towards men.

Now it followes, that I breake open those directions, that should bring our liues into order in respect of men: And these rules

rules are of two sorts, for either they are such as binde vs to the good behauour *towards all men*, or such as order our conuersation towards *some men onely*, as they are considered to be either *wicked* or *ungodly*.

The rules that concerne all men, may be cast into two heads, as they belong either *to righteousness* or *to mercie*.

The rules that belong to righteousness, order vs either *in company*, or *out of company*.

The rules which we are to obserue *in company*, concerne either,

1. *Religion*, or

2. *The sinnes*, and faults of others: or

3. *Our owne inoffensue behaviour* towards all men.

For the first, when we come in company, we must be carefull to be that which may become the glory of Gods truth, and the Religion we professe, that we take

1. Towards all men.

And so 1. in company.

With due respect of Religion.

take not *vp the name of God in vaine* : And thus we shall rightly order our selues , if we obserue these Rules :

First , to be soundly aduised, before we fall into discourse of Religion , not doing it, till God may be glorified by it ; *A wise man concealeth knowledge ; but the heart of fooles will publishe foolishnesse* : It is as great a discretion to know how to conceale knowledge , as it is to know how to vse knowledge.

Auoiding
vaine iang-
lings in
3. things.

Secondly , auoide *vaine ianglings* , and *contradictions of words*, such as are

1. *Doubtfull disputations* about Ceremonies, and things indifferent, which *may entangle the weake*, and keepe them from more necessary cares and knowledge, Rom. 14. 1.

2. *Curious Questions*, about things that are not revealed in the Word, Rom. 12. 3. *Be wise to sobrietie.*

3. *Unpro-*

3. *Unprofitable reasonings*, such as were those about *Genealogies*, in the Apostles time, 1. Tim. 1.

Thirdly, if thou be asked a reason of the hope that is in thee, by such as haue authoritie to require it, or need to seeke it, then answer: But be sure to remember two things; namely, that thou answer *with all reuerence*, as may shew how much thou art affected with the maiestie of Gods truth, and withall *with meeknesse*, that is, without passion or frowardnesse: and without affectation, or conceitednesse, or wilfulnesse in our owne opinions, 1. Pet. 3. 15.

Fourthly, let thy *communication* be yea, yea, and nay, nay: otherwise, customary and vaine swearing, is a most damned sinne, and such as God will surely plague.

CHAP. XX.

*Rules that shew vs how to carrie
our selues in companie, in re-
spect of the faults of
others.*

How we
must be-
haue our
selues in
companie
concerning
the faults
of others.

THus of our cariage in com-
pany in respect of Religion.
Now concerning the faults of
others, we must obserue these
Rules:

First, we must neuer in our dis-
course *iustifie the wicked, or con-
demne the righteous*; all excesse
in words is euill, but this is an
abomination to the Lord: We must
euer *honour those that feare the
Lord*; and as for *vile persons, they
are to be contemned*, Psal. 15.4. A-
mos 5.15. Prou. 17.15.

Secondly, let thy conuersation
and discourse be *without iudging*,
Math. 7. 1. Iam. 3. 17. It is time
exceeding ill spent, that is spent
in censuring of others. And the
rather

rather should we take heed of iudging, if we consider how the holy Ghost hath matched the sinne in that place of *Iames*, we must be *without iudging, without hypocrisie*: as if he would signifie, that great Censurers are commonly great Hypocrites; and as any are more wise, they are more sparing of their censures.

Note.

Thirdly, thou must not *walke about with tales*; take heed of tale-bearing: *He goeth about as a slanderer, that revealeth a secret*, though it be true he speaketh. It is a marvellous euill custome that many haue, to fill vp their discourse with the report of the frailties of others, which they by some meanes or other come vnder-hand to know: this is an euill frequently condemned in Scripture, and yet most vsually practised, as if it were lawfull to speake of any thing which they know to be true: *Thou shalt not walke about with tales, nor stand against*

gainst the bloud of thy neighbour: a strange connexion, by which the Lord imports, that this tale-bearing is a kind of murder; and it is true in the case of many a man, thou wert as good lay violent hands vpon him, as with that licentiousnesse of words to divulge tales concerning him. Pro. 20. 19. and 11. 13. Leuit. 19. 16. And for the better strengthening of this rule, thou art yet charged to looke to thy eares too, as well as thy tongue; thou must *not receive euill reports against thy neighbour*, but make it appeare thou art not pleased with such tales, Psal. 15. 3. Yea, thou art forbidden the societie of such persons as carrie tales; thou must not *meddle with tale-bearers, nor with such as flatter with their lips*: certainly such creatures commonly flatter the present, and reproch the absent, Prou. 20. 19.

Fourthly, if thou do know an offence in any with whom thou
con-

conue
in thy
plain
man,
now t
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conuerſeſt, thou ſhalt not hate him
in thy heart, but rather reprove him
plainly. For, he that rebuketh a
man, ſhall afterward find more fa-
uour then he that flattereth with his
tongue, Leuit. 19.17. Prou.28.
23.

Fiftly, as for the meere frailties
of others, hold thy tongue, paſſe
by them. *A foole deſpiſeth his
neighbour, but a man of underſtan-
ding will hold his peace* Pro.11.12.
Commonly they that haue moſt
defects in themſelues, are ap-
teſt to contemne others for their
weakneſſes: but a wiſe man muſt
ſo diſtinguiſh of the faults of o-
thers, that he couer meere frail-
ties, and learne of God to paſſe
by the infirmities of his ſeruants.
The Antitheliſ ſhewes, that a
wiſe man doth not onely hold
his tongue, but reſtraine his
thoughts from thinking the
worſe of others for ſuch infir-
mities.

Sixtly, againſt the paſſions
and

Reprove,
but hate
not.

Paſſe by
meere
frailties.

and wrongs of others thou must arme thy selfe with a *soft answer*, and be sure *thou render not euill for euill*, Prou. 15. 1. 1. Thess. 5. 15 or rebuke for rebuke, 1. Pet. 3. 9.

CHAP. XXI.

Rules that shew vs how to carrie our selues in company, and not gine offence.

Rules that concerne the inoffensiuenes of our carriage in companie.

THus of our carriage towards others in companie, as it respects their faults. Now followeth the third sort of rules, which order our behauour toward others in companie in respect of *inoffensiuenesse*. It ought to be our principall care to carry our selues so, as no bodie may take offence at vs.

Now these rules may be directed to their heads, as they concerne,

1. The

1. *The humilitie,*
2. *The discretion.*
3. *The puritie,*

} of our beha-
uiour toward
others.

We must carrie our selues humbly, discreetly, and honestly in our conuersation with others, so shall we conuerse with much amiableness and reputation.

First, vnto the humilitie of our conuersation, belong these Rules:

First, *be soft, shew all meeknesse to all men*, restraining the inordinacion of thy heart, endeouoring to shew thy selfe *gentle*, and *peaceable*, and *harmlesse*, and *easye to be intreated*, Tit. 3. 1, 2. Prou. 8. 13. Iam. 3. 13.

Secondly, thou must *bow downe thine eare*, and *heare the words of the wise*, and apply thine heart to get knowledge, and profit thy selfe by others, Prou. 23. 17. This is the same with that of *Iames*, *Be swift to heare, and slow to speake*, Iam. 3. 19.

Thirdly, put not forth thy selfe,

An humble
behaviour
hath three
things in it.
1.

2.

3.

selfe, nor stand in the place of great men, till thou be called, Prou. 25.6.

In generall, concerning humilitie, the Apostile *Peters* phrase is much to be noted, he saith, we should *clothe our selues with humilitie*: which notes both the great measure of it, it should couer all our actions, and also the continuance of it. When we go amongst men, we should stirre vp our hearts, and fashion our selues to expresse this grace, and not dare to be seene without humilitie, no more then we would be seene without our clothes. Humilitie hides our nakednesse, and pride, and passion, lay it open to the view and contempt of others.

Note.

Eight rules that concerne discretion in our behaviour.

Secondly, neither is humility all that is required to make our conuersation without offence or prouocation; but we must also carrie our selues discreetly; and to this end there are these excellent

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cellent Rules :

First, thou must consider *to speake what is acceptable*, and auoide what may irritate; there is singular vse of this rule, if it were followed, Prou. 10. 32, 33. and 13. 23.

Secondly, thou must *marke those that cause diuision and offences, and auoide them*, and shun the societie of such, Rom. 16. 17, 18. This wil breed thee much peace, and deliuer thee from much suspicion in others.

Thirdly, thou must *make no friendship with the angrie man*; for either by much conuersing with him, thou maist learne his wayes, or else it will be a snare to thee, that thou shalt neither know how to keepe his fauour, nor yet how to breake off from him, without much vnrest and inconuenience, Prou. 22. 24, 25.

Fourthly, it is a great discretion *in euill time to be silent*. In things wherein thou mayest endanger

1.

2.

3.

4.

danger thy selfe, and not profite others, it is thy best way, and a wise course, to forbear speech of such things, Amos 5. 13.

5. Fifthly, so likewise it is thy discretion in matters of danger to *forbear the communicating of thy secrets to any*, though thou mightest be tempted to a perswasion of trust in those to whom thou wouldst reueale them. It may often repent thee to haue spoken, but seldome to haue held thy peace, Mica 7. 5.

6. Sixtly, *withdraw thy feete from thy neighbours house, lest he be wearie of thee, and hate thee*: this is an excellent rule given by Salomon, Prou. 25. 17. If thou wouldest conuerse with reputation, take heede of idle gadding from house to house, when thou hast no occasion or employment: thou mayest draw hereby much secret contempt and loathing of thee, when thy emptinesse and vanitie shall be thereby discouered.

red. An empty conuersation, that hath in it no exercise of pietie or vertue, if it be frequent, occasioneth secret, and vnutterable scorne.

7. *Restraine thine owne passions* in conuersing. There are none so wise, but if they shew their passions of immoderate anger, feare, grieffe, yea, or ioy, they discover much weaknesse in their disposition, which would be couered if they did bridle the excesse of their passions. *A wise man conereth shame, when a foole is presently knowne:* It is the best praise not to haue such weaknesse; but the next to this, is by discretion to bridle our selues, so as we may hide our weaknesse from breacking out.

Lastly, thou maist make good vse of that direction of *Salomon* about thy friend, *Blesse not thy friend with a loud voice, rising early in the morning; for it may be accounted a curse to thee:* Take heed

of flatterie, which in stead of effecting thine owne ends, may bring thee out of all respect. He doth not forbid the iust praise, and encouragement of friends, but the intending of praise of purpose to the vttermost notice of thy friend (this is to praise him with a loud voice) and the affectation of preuenting others in praising; and of doing it in such things as are not yet sufficiently knowne to be praise-worthy, and to set ones selfe so to praise, as if he studied to do nothing else, but humor his friends, especially if it be but once perceiued, that thou dost it but for thy owne ends. It is a great part of wisdom, to know how to speake of the praise of others, so as neither sinister ends be intended, nor the humouring of those we praise: to do it sparingly and seasonably, is a great discretion.

And thus of the Rules, that
make

make our conuersation amiable,
in respect of discretion.

Thirdly, that our conuersation
may not be hurtfull & offensive,
we must looke to the *purity* of it,
and so these Rules following are
of singular vse :

Three
Rules that
concerne
the purity
of our co-
uersation.

First, in generall, *Refraine thy
tongue from euill, and thy lips that
they speake not guile*, Psal. 34. 13.
For he that keepeth his mouth,
keepeth his soule, Pro. 22. 23. Take
heed of the vsuall vices of the
tongue: for *thereout may come
much mischief*, and discontent to
thy selfe and others.

Secondly, in particular looke
to thy selfe carefully, that thou a-
uoid those three euils mentio-
ned by the Apostle: Ephes. 3. 4.
*viz. Filthy speaking, foolish talking
and iesting*. By iesting he meanes
those biting iests, that vnder pre-
tence of shewing wittinesse, or
conceit, do secretly leaue dis-
grace vpon the persons whom
they concerne.

Cc 2 Thirdly,

Thirdly, auoide with detestation *the excesse in drinking and reuelling*, and suffer thy selfe vpon no pretence, to be drawne to giue way to thine owne practise in them, 1.Pet. 4.3.

CHAP. XXII.

How we must carrie our selues out of companie.

THUS of thy carriage in general in company. Now out of company thou must looke to these things:

I.
The rules
that order
vs out of
companie.

First, thou must fashion thy heart, by the vse of all good meanes, to the loue of all sorts of men. This φιλανθρωπία, loue of men, is a vertue little thought on, yet greatly necessarie, as a foundation of all practise in conuersing with others, and wee should labour to *abound in loue towards all men*, 1. Thes. 3.12.

Secondly,

Secondly, remember *to pray for all sorts of men*. This is a precept giuen vs in charge by the Apostle, 1. Tim. 2. 1. and belongs to this place, and we ought to make conscience of it according to the occasions of our callings, or acquaintance with other men: we should euen in secret seeke to profit our neighbours by praying for them.

Thirdly, we should prouide, euen out of company to order our affaires so, as that we may liue,

1. *Honestly, without scandall*, 1. Cor. 10. 32. Phil. 1. 10.

2. *Iustly, without deceit or fraudulent dealing*, Leu. 19. 35, 36. 1. Thes. 4. 16.

3. *Peaceably, without strife* with any, if it be possible, Prou. 3. 29, 30. Zach. 7. 10. Heb. 12. 14.

3.

CHAP. XXIII.

Rules about works of Mercy.

Hitherto of the Rules, that concerne Righteousnesse, Mercy followeth. Now in shewing mercie, diuers things are charged vpon vs.

8. Things
required in
shewing
mercy.

1. Willing-
nesse.

First, *willingnesse*. We must *giue cheerefully*: For *the Lord loveth a cheerefull giuer*. We must *loue mercy*, as well as shew mercie. Our hearts should be euer answerable to our power. We must be *ready*, and *prepared* to shew mercy, abhorring delays, and putting off of time, or seeking excuses: *Our eares should be open to the cries of the poore*. Yea (rather then be behind hand) we should *sell*, that we might giue almes Mich. 6. 8. 1. Tim. 6. 18. 2. Cor. 9. 4, 5, 6, 7. Prouerbes 22. 23, 13. Luke 12. 33. Prou. 3. 27, 28.

2. Labour.

Secondly, *Labour and Diligence*.

gence. We should take paines, and worke hard according to all the *occasions of mercy*. This is the Apostles phraſe: *God will not forget your worke, and labour of loue*, Heb. 6. 10. We must be forward to do those workes of mercy, that require our paines and trauell about them, as well as those we may do and sit still, 2. Cor. 8. 16. 22.

Thirdly, *Liberalitie*. We must open our hands wide, Deut. 15. 8. we must be *rich in good workes*, 1. Tim. 6. 18. we must not *giue sparingly*, 2. Cor. 6. 9. we must *giue to our power, and sometimes beyond our power*: 2. Cor. 8. 2. we should desire to answer the expectation had of our bountie, especially the expectation of our teachers that know vs and our estates, 2. Cor. 8. 24. we should *strive to abound in this grace also*, as well as in other graces of the Spirit, 2. Cor. 8. 9. we should *giue to seuen, and also to eight*, Eccles. 11. 2. we must

3. Liberalitie.

4. Humilitie.
Humilitie
shewed
foue wayes
in doing
workes of
mercie.

make good measure, yea and pressed downe, Luke 6. 8.

Fourthly, *Humilitie*. There is great vse of humility, in shewing mercie. Now we should shew our humilitie diuers waies about mercie: As

First, in helping others, without exalting our selues, and dominating ouer them. *The rich must not thinke to rule the poore, and to command them, as if they were their vassals: we should so shew mercy, as not to stand vpon tearmes of their beholdingnesse, to whom we shew mercie, Prou. 22. 7.*

Secondly, in not *despising the poore*; we must not thinke of them meanelly, and contemptuously, because they stand in need of our helpe, whether it be in bodie or minde, Prouerbes 14. 21.

Thirdly, in *accepting exhortation*, shewing our selues willing to be called vpon, and stirred

vp

vp to mercie, 2. Corinthians 8.
17.

4. By our *penitencie*, when we go to God, after we haue done our best, and confesse the corruption that cleaues vnto vs, euen when we haue shewed our best desires to communicate to others; and withall struing to *plow vp the fallow ground of our hard hearts*, that they may be more fit to expresse the *bowels of mercy*, Hos. 10. 12.

Fistly, the *Macedonians* shewed their humilitie in this, that *they prayed the Apostle to accept their gift, giuing themselues also to be disposed of to the Lord, and vnto them by the will of God*, 2. Cor. 8. 5.

Thus of the humilitie to be shewed in doing workes of mercie.

A fist thing required in shewing mercie, is *Faith*; and faith is needfull in two respects.

First, to belecue Gods accep-
C c 5 tation

5. Faith in
two re-
spects.

tation of the mercy shewed. For a godly Christian, that is not vaine-glorious, hath so meane an opinion of his best workes, that he findes neede to flie to Gods promises, and dares not trust vpon his owne goodnesse. Now God hath promised to accept of that we do, if there be a willing minde: *The will is accepted for the deed*, 2. Cor. 8. 12.

Secondly, to beleene the successe and reward from God, and that we shall not lose by what is so expended. Though the persons to whom we shew mercy, should be so vngratefull, that it were *as bread cast on the waters*: yet we ought to belceue, that our seed cast on the waters, shall bring vs a plentifull haruest, Eccles. 11. 1. And it is certaine, whatsoeuer the persons be, yet what is giuen, is sowed. And if the Husbandman do not thinke his corne spoiled, that he casts vpon his land, no more ought a Chri-

Christian to think that to be lost, that is given to the poore. Nature may disapoint the hope of the Husbandman, but in workes of mercy, there is no venture, but a sure increase from the Lord, 2. Corin. 9. 9, 10. and therefore our faith should make vs get bags to put vp the certaine treasure we shall gaine by mercy from the Lord, Luke 12. 33.

A sixth thing required in shewing mercy, is *discretion*, and discretion should shew it selfe,

6. Discretion in foure things.

1.

First, by distributing our almes in the fittest course we can, ha- uing a principall respect to *godly poore*. He that sheweth mercy ought to haue a good eye, Prouerbs 22. 9.

Secondly, by obseruing our owne abilitie, so to ease others, that we burthen not our selues, 1. Cor. 9. 14, 15.

Thirdly by taking heed that we spend not vpon the rich by needlesse entertainments, what ought

3.

ought to be bestowed vpon the poore, Prou. 12. 16. Luke 14. 13.

4.

Fourthly, by auoiding scandal, or giuing offence, *that none blame vs in our abundance, but providing things honest in the sight of God and men*, 2. Cor. 8. 20, 21. yet so as we endeuour in an holy life and discreet manner to *prouoke others by our zeale*, 2. Cor. 9. 2.

7. Sympathy.

A seventh thing required in shewing mercy, is *Sympathy*, Pitie, a Fellow-feeling of the distresses of others, *being like affectioned*, and laying their miseries to heart, Hebr. 13. 3. Col. 3. 12. Romans 12. 16. Iob 30. 25. There should be *bowels in our mercy*.

8. Sinceritie in fine things.

The last thing is *Sincerity*. Now this sinceritie should be shewed diuers wayes, As:

1.

1. In the *matter of our almes*. It must be of goods wel gotten. For *God hateth robbery*, though it were for *burnt offerings*, Iay 61. 8.

2.

2. In the *manner* we must shew

shew mercy, without wicked thoughts, or grieve of heart, Deuter. 7.7, 8. to 12. and *without hiding our selues from the poore*, Esay 58.7. and without excuse to shift off the doing of it, Prou. 24. 11, 12.

3 *In the ends*. That we do not our workes *to be seene of men*, or *to merit* of God: but with an vn- fained desire *to glorifie God*, and make our profession to be well spoken of, and shew the true loue and pittie we beare to the creature in distresse, Matth. 6. 2. Cor. 9 19.

4. In continuing our mercy, *not forgetting to distribute*, but still *remembering the poore*, Heb. 13. 61. Galath. 2. soundly performing the mercie with constancie, which we haue purposed, willed, or promised. It were an excellent order, if Christians would follow the Apostles rule, *every weeke, as God hath prospered them, to lay aside for the poore*, 1. Cor. 16. 2.

3.

4.

16.2.2. Cor. 8. 11.

5.

In the *kinds of mercy*, that we be ready to shew *spirituall mercy*, as well as *corporall*, and in *corporall mercy* to do good all the waies we can, as well as one way: As by *lending, protecting, releasing, visiting, and giuing*; and thus to *the poore*, to such as are fallen into decay, and to *the strangers* also; as many Scriptures require.

CHAP. XXIIII.

Rules that shew vs how to carry our selues towards wicked men.

Hitherto of the rules that concerne all men: Now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conuersation toward wicked men may be ordered by these rules:

First, we must *auoide all needlesse societie with them*, and shunne their

their infectious fellowship, especially we must take heed of any speciall familiaritie with them, or *unequall* yoking our selues with them, by marriage, friendship, or leagues of amitie, Psalme 1. 1. 1. Cor. 6. 17. Ephes. 5. 7, 11. Prou. 23. 20. & 4. 14. &c.

Secondly, when we haue occasion to conuerse with them, we must studie how to *walke wisely* towards them, so as we may be so farre from giuing scandall, as, if it be possible, we may winne them to glorifie God and his truth in our profession. It requires much skill to order our selues aright in those things that are to be done in the presence of wicked men, or in such things as must come by report vnto them, and their scanning. Now there are diuers things of admirable vse in our carriage to put them to silence, and to make them in their consciences at least to thinke well of vs: Such as are:

1. Mor-

Needlesse
societie
with them
must be a-
uoyded.

Great wis-
dome re-
quired in
conuersing
with them.

Diuers
things that
affect the
hearts euen
of the
worst men,
are

1. A mortified life.

1. *Mortification.* A sound care to reforme our wayes, and true hatred and grieve for our owne finnes, will cause many times wicked wretches to say of vs, that we are the people of the Lord, Esay 61. 3, 8. I say, a *sound care of reformation*: for to professe a mortified life, and yet in any thing to shew that we can live in any fault without repentance, this prouokes them exceedingly to speake euill of the good way of God. Therefore the first care of a Christian, that would be rightly ordered toward wicked men, must be to liue *without offence*, and to discouer a true mortified mind, and an heart broken for sinne.

2. Reuerēd speech of Religion.

Secondly, to speake *with all reuerence and feare*, when we intreate of matters of Religion, much amazeth the prophane conscience of a wicked man; whereas cursorie discourses of such grand mysteries, and emptie and

and vaine ianglings do exceedingly occasion a confirmed wilfulness & prophanenesse in such men, 1.Pet. 3.16. and Prou.24.26.

Thirdly, it is a most winning qualitie in all our cariage, to *shew meekenesse of wisdom*, to expresse a mind well gouerned, free from passions, and also from conceitednesse, frowardnesse, affectation, and the vaine shew of what we haue not in substance. For each of these haue in them singular matter of irritation, and prouoke wicked men to scorne, and hatred, and reuiling.

3. Meeknes
of wisdom.

Fourthly, there is an holy kind of *Reseruednesse*, which may adorne the life of a Christian in his cariage among wicked men: and this Reseruednesse is to be shewed,

4. Reser-
uednesse
in foure
things.

1. In *not trusting our selues too farre with them*, not *beleenuing euery word*, not bearing our selues vpon euery shew of fauour from them.

them. For as too much suspicion of them breeds extreame alienation, if they perceiue it; so credulitie is no safe way, Pro. 14. 15. Iohn 2. 24.

2. By abstaining from *iudging of them that are without*. It is a most intemperate zeale, that spends it selfe in the vaine and bootlesse censure of the estate of those that are without. Those censures haue in them matter of prouocation, and nothing of edification. It were happie for some Christians, if they could with the Apostle, say often to their owne soules, *What haue I to do to iudge them that are without?* 1. Cor. 5. 12, 13.

3. By *studying to be quiet, and meddle with our owne businesse*; casting about, how to cut off all occasions, by which we might be tangled with any discord or contentions, or much businesse with them. It is a godly *ambition* to thirst after this quietnesse of life,

life, 1. Theff. 4. 12.

4. By *our silence in euill times*, alwayes auoyding all such discourses, as might bring vs into danger, without any calling for our owne edification, or the edification of others. Many a man hath smarted sorely for want of this bridle for his tongue, when his words could do no good to others, and much hurt to himself, Amos 5. 13. *David* held his peace while the wicked were present, Psal. 39. 1.

5. In forbearing to reprove scorners, Prou. 9. 7, 8. and 23. 9.

6. In *seasoning their words with salt*, so as they discouer not vanitie, lightnesse, vainglorie, malice, or desire of reuenge, or the like faults in their speeches.

7. In *answering the foole, but not according to his folly*, that is, not in such pride, passion, or reuiling fashion as the foole objects in, Prou. 26. 4, 5.

8. In getting out of their company

panie, when we *perceine not in them the words of wisdom*. If we see they grow once to be peruerse, outragious, or wilfull in any notorious offence of words or workes, we must get from amongst them.

Thus of the eight wayes wherein we should shew reservednesse: they are of excellent vse, if men would studie them, and practise them.

5. Mercie.

5. Mercie is amiable euen in the eyes of wicked men: and mercifull Christians, that are full of good works, do bring a great deale of honour to religion. It is *true Religion and undefiled, to visit the fatherlesse and widowes, and to be unspotted of the world*. A conuersation that is vnrebukeable, and full of mercie also, cannot but be very honorable: whereas Religion it selfe, when it is seated in the breasts of such Christians as haue forgotten to shew mercie, and do not study how to be

be doing good to others, is exceedingly darkened in the glorie of it, and many times extremely ill spoken of. A true Christian should hold it a great disparagement, that any Papist, or carnall man in the world (in equall comparison) should put them downe for either the tenderesse or the abundance of workes of mercie, 1. Pet. 2. 12. Math. 15. James 3. 25.

6. When we haue cause and a calling to speake for the truth, or to reprove sinne, it is an excellent grace to be *vndaunted*, and free from seruile feares or flatterie To giue place to wicked men in Gods cause, or to feare their faces in the quarrell of Religion, or to shew a mind that would repent of wel-doing, or that basely would stoupe some way to honour vngodly persons for our owne ends, is so farre from gaining true fauour with euill minded men, that it makes

6. Vndauntednes in a good cause

makes them to scorne and hate vs and Religion so much the more: whereas a godly man, that is vnmoueable, and refuseth to praise the wicked, or iustifie the vngodly; and when he hath cause, wil' contend with them, as Salomons phrase is, and not be like a troubled fountaine, or a corrupt spring: he may for the time receiue ill words from the wicked, but his heart is afraid of him, and his conscience doth admire him, Prou. 24. 25. and 28. 4. and 25. 26. 1. Cor. 16. 22.

7. Patience
in afflictio.

7. The like aduantage is brought to the conuersation of a godly man, when he can shew like patience & firmnesse of mind in bearing all sorts of afflictions and crosses. Patience in affliction, makes a great shew before a wicked man, that well knowes how vnable he is so to carry himselfe, 1. Pet. 3. 14.

8.

Lastly, to loue our enemies, and shew it by our fruits in forgiving them,

them, or being readie heartily to pleasure them, and to overcome their euill with goodnesse: To pray for them when they reuile and persecute vs, is a transcendent vertue; euill men themselues being iudges, Luke 6. 27, to 31. Prou. 20. 22.

CHAP. XXV.

*Rules that shew vs how to carrie
our selues towards
godly men.*

THus of our carriage toward the wicked. How we should carrie our selues toward the godly, followeth to be considered of.

The summe of all is, that we must walke in lone. If we can soundly discharge our dutie to the godly, in respect of louing them vnfaignedly, and heartily, and constantly, we performe all that

that is required of vs toward them. And this loue to the godly is so necessarie, as that it is imposed vpon vs, as the onely commandement giuen by Christ, who in one word tels vs the substance of our duties, Iohn 13.34. Ephes. 5.2. 1. Pet. 2.27. 1. Cor. 16.14.

Now the rules which in particular binde vs to the good behaviour in respect of our loue to the godly, concerne either *the manifestation of our loue to them;* or the *preservation of our loue to them.*

Six wayes
of mani-
festing our
loue to the
godly.
1. By cour-
tesie.

We must shew our loue to the godly diuers wayes:

First, by *courtesie* and kindnesse towards them, and that in a speciall manner, being affectioned towards them *with a brotherly loue* and kindnesse. No brethren in nature should shew more kindnesse one to another, then Christians should, Ephes. 4.33. Rom. 12.10.

Secondly,

Secondly, by *receiuing* and *entertaining* them : we must *receiue* one another, and be *harberous* one to another ; and this with entire-nesse of affection. Negatiuely, it must be *without grudging*, 1. Pet. 4. 9. Affirmatiuely, we must *receiue* one another, as *Christ receiued vs into glory* that is: First, *without respect of desert*; We haue done nothing to deserue heauen; yet Christ hath receiued vs to glory: So, though the godly haue not pleased vs any way greatly, yet because they are the children of God, we should make much of them, and entertaine them gladly. Secondly, *not thinking any thing too deare for them*: Christ hath not enuied vs the very glory of heauen, and therefore what can we do to the brethren, that should answer the example of Christ? Rom. 15. 7.

2. By *receiuing* them.

Thirdly, by *bearing their burthens*; for so we should *fulfill the Law of Christ*, Galat. 6. 2. There

3. By *bearing their burthens*.

are two sorts of *burthens* presse the godly: One *inward*, such as are temptations, and their owne corruptions; the other *outward*, such as are afflictions of all sorts. Now in both these, this rule holds; for when we see a godly Christian mourne and lament his distresse in respect of his infirmities or temptations, we must beare his burthen, not by soothing him in his sinne, as if it were no sinne, but by laying his griefe to our owne hearts, and striving to comfort him with the promises of God. This is not to make our selues guilty of their sinnes, or to beare with their sinnes, but to helpe them out of their griefe by consolation, out of their sin by direction. Note, that this is charged vpon vs, when sinne is a burthen to them, not before; for till then we are rather to reprove them, or admonish them: But then we are to take notice of this rule, when they confesse their sinnes, and

Note.

are wearie of them, and sorie for them. And thus also in their outward burthens we must beare them, by comforting them, and aduising them, & helping them, and shewing our affection to them, as if it were our owne case, so farre as we haue a calling, and power to helpe them.

Fourthly, by *considering one another, to prouoke vnto loue, and good workes*, Heb. 10. 24. Note the dutie and the manner how it is to be done: The duty is, to stirre vp others all we can to the increase of loue and abundance of all good workes: the manner is shewed two waies; First, we must *prouoke them* to it, both by example, and by exhortation, and all good waies, that might fire in them the desire of well-doing. Secondly, we must *consider one another*, we must study the estates of others, their wants, impediments, meanes, gifts, callings, &c. and accordingly apply

4. By prouoking them to good duties.

our selues for the best aduantage to helpe them forward. It is not enough to do it occasionally, but we must meditate of it, and cast about, how, where, and when we must yeeld this helpe, and incouragement, and furtherance.

5. By faithfulness in all their businesse.

Fistly, by *doing whatsoeuer we do for the godly, heartily, and with all faithfulness*, as if it were for our selues, or our owne brethren, or kindred in nature, not being *slouthfull in seruice*; or such as disappoint the trust reposed in vs: we should do all things we undertake for them, with all fidelity and care, 3. Ioh. 5. Rom. 12. 6, 7, 8, 11. Yea, we should care for their good and profit, as we would care for the good of the members of our owne body: for such are they to vs in the mysticall body of Iesus Christ, as the former place to the Romanes sheweth.

6. By employing

Lastly, we should shew our loue

our gifts
for their
good.

loue to the godly, by employing the gifts of our mind, as may be best for their good: *As euery man hath receiued the gift, he must so minister the same, as good Stewards of the manifold grace of God.* There are diuersitie of gifts in the godly, as knowledge, vtterance, prayer, and the like. Now these are *giuen to profit withall,* 1. Pet. 4. 10. 1. Cor. 12. As for example, *The lips of the wise must disperse knowledge,* Prou. 15. 7. So when Christians *meete together,* as any haue receiued a doctrine, or a Psalme, or an Interpretation: so must he minister it for the profite of others, 1. Cor. 14. 26. and so must we helpe one another by prayer, either absent, or present, 2. Cor. 1. 11.

Dd 3

CHAP.

CHAP. XXVI.

*How we should preserve our love
to the godly.*

THUS of the rules that concerne the manifestation of our love to the godly: Now there are further diuers things to be obserued for the preservation of our love to them: and these may be cast into two heads: for, they are either such things as we must do; or, such things as we must auoide.

What wee
must do to
preserve
our love to
the godly.
We must
labour to
be of one
iudgement
with them.

The things that we must do to preserve love, are these.

First, we must strue *to be like minded* in matters of opinion; many discords or abatements of affection grow among Christians for their differences of opinion in diuers things. It is true, that difference of *iudgement* should not cause difference in *affection*: If we cannot be of one *mind*,

mind, yet we should be of *one heart*; yet we see the contrary, and therefore euery Christian should make conscience of it, to be so wary and so humble in his opinions, especially in things doubtfull, or not so necessary, as to take heed of admitting what might shew dissent from the godly; or if we must needs dissent, yet to be very wary how he discouer it to the vexation, or entanglement of others. Now because this is very hard to perswade Christians vnto, marke how vehemently the Apostle speakes of it, Rom. 15. 5, 6. *Now the God of patience and consolation grant you to be like minded, that ye may with one mouth and one mind glorifie God.* We must learne of the Apostle to pray *feruently* for this, that our natures, and the natures of others, with whom we conuerse, may be fitted hereunto: and 1. Corin. 1. 10. the Apostle adiures them

by the name of Iesus : I beseech you brethren , by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no divisions amongst you , but that ye be perfectly ioyned together in the same mind , and in the same iudgement. And in the Epistle to the Philippians Chap. 2. verse 1, 2, 3. he vrgeth them with strange vehemency, to import the necessitie of this duty : If, saith he, there be any consolation in Christ, or any fellowship of the Spirit , or any bowels of mercy, be like minded , hauing the same loue , being of one mind. And certainly, this earnestnesse in requiring this duty, imports, that some peruerse Christians will smoke one day, for their presumption, and waywardnesse , and pride of opinions.

2. We must follow peace.

2. *We must follow the things, which may make for outward peace; and to this end we must labour to shew all meeknesse in our carriage,*

riage, and long-suffering in forbearing one another, and forgiving one another, Ephesians 4.

2, 3, 4.

3. We must strive to heate our affection to such a degree, as that it may be able to *cover the infirmities of others*: He must get a *covering loue*, that will liue constantly in the loue of the godly: A loue, that will *cover a multitude of faults*, 1.Pet.4.8. Prou. 10.12.

3. We must
couer their
weaknesse.

4. We *must confesse our faults one to another*, Iames 5. 16. It doth exceedingly preserue loue, if men, when they haue offended, or wronged others, would quickly, and easily, and heartily acknowledge their offences. Nor doth this rule hold in case of trespassse onely, but when we haue not wronged others, yet discreetly to complaine of the corruption of nature that cleaues to vs, and the infirmities which daily trouble vs. This

4. We must
confesse
our faults
one to a-
nother.

D d 5 doth

doth worke not onely compassion, but great increase of affection in others towards vs: For acknowledgment preuenteth their secret loathing of vs for such frailties if they should discern them. And besides, it makes them the willinger to giue vs leaue to reprove their faults, when they see we are as willing to reprove our owne; besides the ease it brings to our owne hearts many times to make our moane to others, when our consciences are troubled.

CHAP.

CHAP. XXVII.

*What we must auoids, that our loue
may be preserved.*

THus of what we must do to
preserve loue; Now further,
that loue may be preserved a-
mongst the godly, these things
following are to be auoided.

10. Things
to be auoi-
ded.

First, *Sutes in Law*; A Chri-
stian must haue many conside-
rations of his cause, before it can
be lawfull for him to go to law
with his brother; These kinds
of contentions are most vnnatu-
rall amongst Christians; and
proue not onely scandalous in
respect of others, but extreamely
griuous and poisonous to them-
selues, 1. Cor. 6. 1, 4.

1. Suits in
Law.

Secondly, *Dissimulation*: our
loue must be without faining, in
deede, and in truth, not in shew, or
in words, Rom. 12. 9. 1. Iohn 3.
18.

2. Dissimu-
lation.

Thirdly,

3. Conceitednesse.

Thirdly, *Conceitednesse*. This is a vice, that extremely vexeth others, and alienateth affection: we must not be *wise in our selues*, but rather in *lowlinesse of minde esteeme another better then our selues*, and shew it both by *making our selues equal to them of the lower sort*, and by *going before others in giving Honour and Praise*, Rom. 12. 10, 16. Phil. 2. 4. Pro. 12. 15.

4. Reioycing in iniquitie.

Fourthly, *reioycing in iniquitie*. Our loue must be holy and pure, if we would haue it preserved. It must haue nothing in it that is vnseemely, nor must it be an affection, that will take pleasure in the vices or faults of those with whom we conuerse, 1. Cor. 13. 5, 6.

5. Worldlinesse and selfe-loue.

Fifthly, *the minding of our owne things*: we must not study for our selues, and our owne ends onely in conuetsing, 1. Cor. 13. 5. The meaning is not, that we should leaue our callings and our houses, to spend the greatest part of our time in our neighbours houses;

ses; but he prohibits, *First World-
linesse*, and excessiue cares about
our businesse, and the things of
this life, which hinders needfull
societie with the godly: and se-
condly, he forbids *selfe-loue* in
conuersing, when men in all
things aime at their owne pro-
fit, or pleasure, or credit, and do
not as well seeke the good of o-
thers: we may minde our owne
things, but not onely.

6. Sixtly, *Ficklenesse* and *Vn-
constancie*: we must looke to it,
that *brotherly loue continue*, Heb.
13. 1. and to this end we must
looke to the leuitie of our owne
natures, and strue to make good
by continuance, the affection we
haue conceiued and professed to
others. Some are of such vncon-
stant dispositions, that they will
loue vehemently for a fit, and
suddenly fall off without reason,
but not without singular shame,
and blemishing of their reputa-
tions. For such tempers are hard-
ly

6. Fickle-
nesse.

ly fit for any societie. Now this must be repented of, and reformed.

7. Vaine-glory.

Seuenthly, we must take heed of *vaine-glory*, and an ouer-eager desire of credit and estimation aboue others. For this is the cause of much vnrest in our owne hearts, and of much interruption in brotherly loue. And why wouldest thou be so highly esteemed of? Thou considerest not the hard taske thou layest vpon thy selfe, to be euer carefull to answer that great praise, or estimation thou desirest: Nor markest thou, how thereby thou art made to offend against thy brother: by enuying him, by back-biting, or other wayes of pro- uocation, nor yet how little this commends thee to God, Gal. 5. 26.

8. Iudging.

Eightly, take heed of *iudging thy brethren*, not but that thou maist say, that sinne is sinne, but looke to thy selfe in two things: First,

First, that thou censure not thy brother *about things indifferent*, or doubtfull: such as ceremonies were and are. This is flatly forbidden, Rom. 14. 3. 13.

Secondly, that thy suspicions transport thee not to condemne thy brother *for hidden things*, the things of darknesse and counsels of the heart: till thou be sure of the fault, or offence, thou maist not iudge, or censure, 2. Corinth. 4. 5.

Ninthly, if there be any occasion of grievance, that loue may be renewed, or preserved, looke to two things:

First, that thou *render not reviling for reviling*, 1. Pet. 3. 9.

Secondly, *that thou grudge not against thy brother*, or by whispering deprive his actions, or backbite him, or complaine against him, to his disgrace in things, where the right is not apparently discovered, Iam 5. 9.

Lastly, if thou wouldest preserve

9. Euill words and complaining.

10. Forſake
not their
aſſembly.

ſerue thy ſelfe in the loue of the
godly, then thou muſt take heed
of forſaking the *aſſembly toge-
ther of the Saints*: Thou muſt
preferue all wayes of exerciſing
the Communion of Saints, and
hold fellowſhip with them in
Gods Houſe, and in your owne
dwelling. Prophaneneſſe muſt
not draw thee from the Temple,
nor worldlineſſe from ſocietie,
and louing, and profitable con-
uerſation with thy godly friends
and acquaintance, Hebr. 10. 25.

CHAP. XXVIII.

*How we muſt carrie our ſelues
towards ſuch as are
fallen.*

Hitherto of ſuch rules of con-
uerſation, as direct vs in our
cariage towards the godly con-
ſidered in generall. Now there
are other rules which concerne
onely

onely some of the godly: namely

1. Such as are fallen.
2. Such as are weake.
3. Such as are strong.
4. Such as are especially knit vnto vs in friendship.

For the first, those that are fallen, are either fallen *from God*, or fallen *from thee*. Such as are fallen *from God*, are either fallen grossly and of habite, or by *infirmities*, and *suddenly*.

Those that are fallen grossly, are either guiltie of *foule vices*, or else of *extreme omissions*, such as that which the Apostle instanteth in of *idlenesse*, and the generall neglect of their callings.

Now towards both these, thou must be thus ordered:

First, warne them in the beginning, and *reprove them* sharply, 1. Thess. 5. 14.

Secondly, if they mend not, *avoid them*, withdraw thy selfe from them, conuerse not familiarly with them, let them not be the

How wee
must carry
our selues
towards
such as are
fallen from
God.

the companions of thy life, 1. Cor. 5. 11. 2. Theff. 3. 6, 14.

Thirdly, *if they repent, forgive them*, and comfort them, *lest they be swallowed up of griefe*, 2. Cor. 7. 2, 8.

Now if they be fallen by infirmitie, either they are likely to offend againe, or not. If they be likely to fall further, *saue them with feare, pulling them out of the fire*, Iude 23. but if not, then *restore such a one with the spirit of meekenesse*, comfort him, deale gently with him, Gal. 6. 1.

Thus of thy cariage to such as are fallen from God.

How wee
must carry
our selues
towards
such as
trespasse a-
gainst vs.

As for those that are fallen *from thee*, by trespassing against thee, thou must obserue these rules of cariage towards them.

First, in slighter wrongs *do all things without reasonings or murmurings*: either speake not of it, or so, as thou shew no repining or vexation about it, Phil. 2. 14.

Secondly, in great wrongs,
thou

thou must do two things:

First, obserue the method of our Sauour Christ: when the trespasse is secret, go and *tell him of it betweene thee and him*: if he mend not, then *take two or three* other discrete godly persons with thee, and tell him of it againe. If he yet mend not, then diuulge it, and acquaint the Church with it; either seeke a publike sentence vpon him from authoritie, or acquaint the godly generally with it. And if these courses will not amend him, then abandon his societie, as if he were an Heathen or a Publican, Math. 18. 15.

Secondly, if by any of these courses *he repent, forgive him*, yea, and that as often as he saith, *it repenteth him*, if he should do thee many iniuries, Luke 17. 3, 4.

CHAP. XXIX.

*How we must carrie our selues
towards the weake
Christian, &c.*

How we
must carry
our selues
towards
weake
Christians.

THus of thy cariage toward
them that are fallen.

Towards *weake Christians* we
must be thus ordered:

First, we must take heed, that
we *intangle them not with doubt-
full disputations* in matters of ce-
remonies, or things indifferent, Ro-
mans 14.1.

Secondly, we must get the
skill *to beare with their weaknesse*
and meere frailties, Rom. 15.1.

Thirdly, we must be wonder-
full carefull that we *do not offend
them, or cast any stumbling blockes*
in their way, Math. 18. 1. Cor. 10.
32.

Fourthly, we must encourage
them, and *comfort them*, and sup-
port them all we can, 1. Thess. 5.
14.

Fifthly,

Fifthly, in *things indifferent*, we must not thinke it much to crosse our selues to *please them*, and to suffer a little bondage in the restraint of our libertie, rather then vex them, especially for the furtherance of their soules in the meanes of their saluation, we should *become all things to all men*, Gal. 5. 13. 1. Corinth. 9. 20, 21, 22.

3. Towards *strong Christians*, we must be thus ordered:

1. First, we must *acknowledge* such, 1. Cor. 16. 18.

2. We should *set them* and their practise before vs, as *patternes and examples of imitation*, 1. Cor. 5. 17. Phil. 3. 17.

3. We should *submit our selues* to such, to let them aduise vs, and admonish vs, and withall should submit our iudgements in things doubtfull to theirs, 1. Cor. 16. 16.

1. Pet. 5. 5.

4. Towards *thy friend*, thou must be thus ordered:

1. Neuer

How wee must carry our selues towards the strong.

How wee must carry our selues towards our speciall friend.

1. *Nener forsake him*, Prou. 27. 10.

2. *Giue him heartie counsell*, Prou. 27. 9.

3. *Be friendly to him*, Prou. 28. vlt.

4. *Communicate thy secrets to him*, Iohn 15. 15.

5. *Loue him with a speciall loue.*

1. *As thine owne soule*, Deut. 13. 6.

2. *Let thy loue be at all times*, euen in aduersitie, Prou. 17. 17.

3. *It must be a sincere loue*, that looketh not for gifts or rewards, Prou. 19. 6.

4. *It must be such a loue as will reach to his posteritie also*, if need be, 2. Chron. 20. 7.

CHAP. XXX.

*Rules that concerne our selues:
and so first in our ge-
nerall calling.*

Hitherto of the rules of order
in respect of God, or our
neighbours. Now follow the
rules that concerne our selues.
And these are of two sorts. For
they are either such as order vs
at all times, or such as order vs
in the times of affliction,

The first sort concerne either
our generall, or particular calling.

The rules that concerne our
generall calling, as in this place
they are to be considered of, con-
cerne either, 1. our Faith, 2. or
our repentance, 3. or our hope.

1. The rules that concerne our
Faith (supposing the Christian
to be informed in the things con-
tained in the former Treatises)
are onely these two.

First,

How we
must carry
our selues
in our ge-
nerall cal-
ling.

1. In mat-
ters of faith

First, thou must be expert in the *Catalogue of Promises*, that concerne *Infirmities*, mentioned in the third Treatise. For those will preserve thy faith in Gods favour, against the daily experience of frailtie and infirmitie in thy selfe. For thou maist by them see, that thou hast no reason to doubt of the continuance of Gods loue to thee, onely because of thy many weakenesses. For in those promises, he hath and doth declare, how graciously he is inclined to his seruants, and passeth by their frailtie, and accepteth their desires and endeouours, &c. This rule will proue a maine support of the contentment of thy life: and therefore let not Sathan make thee either despise, or neglect it.

Secondly, thou shalt do well to establish thy iudgement particularly in the doctrine of the *Principles*, expressed in the fifth Treatise; and by sound learning
of

of them settle thy selfe, so as thou be no more *carried about with the minde of Any contrary doctrine.* It should be the labour and care of all good Christians to keepe the patterne of wholesome words, 2. Tim. 3. 13.

Concerning thy repentance, as now it is to be vrged vpon thee, after thy assurance: one rule is of singular vse, and that concerns the *Catalogue of present finnes.* By the directions in the first Treatise, I suppose thou hast deliuered thy selfe from the bodie of finnes, so as the most of those euils mentioned in thy first and great Catalogue, are shaken off, neuer to be committed againe, and so thou hast no more to do about them, but giue God thanks for thy deliuerance from them through Iesus Christ. Now because after thy first repentance, there will remaine some corruptions, which as yet are not rooted out; thy course for thy whole

E e life,

2. About
thy repen-
tance.

life, for these remainders of sin, would be this: Make thee a Catalogue of thy present sins, even of such evils as thou findest thy selfe yet daily prone vnto. Examine thy selfe seriously to this end: it may be thou wilt finde 6. or 8. or 10. or more, or fewer evils, which yet hang vpon thy nature and life. Thy course for the vse of this Catalogue may be this: I suppose thou art instructed so farre, as to know the profit of daily calling vpon God: Now whereas in prayer thou dost, or oughtest to make confession of thy sinnes, in stead of a more generall confession, vse still thy Catalogue, that is, labour every day to iudge thy selfe distinctly for those sinnes that do presently annoy thee: Hold on this course constantly, till thou haue gotten power against all, or any of them, and as thou findest vertue against any of them, so alter thy Catalogue, giving thanks for the sinnes

sinnes thou gettest head against, and putting them out of thy Catalogue. The paines is little, it is once done for a long time, and thy memorie will easily carry thy speciall present faults. Besides, this distinct daily remembrance of thy present sinnes, will make thee more watchfull against those sins; and thou maiest once a yeare, or once a quarter, or before euery communion, examine thy selfe anew, & mend thy Catalogue, by putting in any corruption, which thou discouereest then, or at any time, to arise anew in thee, and putting out such euils, as by prayer thou hast gotten victorie against. Thus maist thou see the state of thy soule distinctly all the dayes of thy life, discerning when thou goest forward or backward. Besides, this course of daily iudging thy selfe, keepes thee out of the danger of any wrath from God.

Concerning thy hope, there
Ee 2 are

3. About
thy hope.

are foure things for thee to do.

First, pray constantly and earnestly, for the *knowledge of the great glory* is provided for thee: Thou must forme the admiration of heauen in thee, by prayer: for naturally it is not in vs, Ephes. 1. 18. &c.

Secondly, thou must *use all diligence to perfect thy assurance of heauen*, when thou diest, Heb. 6. 12. 1. Pet. 1. 13.

Thirdly, thou must strive to accustom thy thoughts to the daily *contemplation of heauen*, that thy *conuersation may be in heauen*, Phil. 3. 20.

Fourthly, thou must strive to direct thy heart, and enable thy selfe to the *expectation of the coming of Iesus Christ*; thou must labour for that skill distinctly, to be able to *waite for the coming of Iesus Christ*, and to shew that thou louest his appearing, 1. Thes. 1. 10. & 2. Thess. 3. 5. Gal. 5. 5. 2. Tim. 4. 8.

CHAP.

CHAP. XXXI.

Rules that order vs in our particular calling.

THUS of the Rules that concerne thy Generall calling: In thy Particular calling there are seuen things to be auoyded.

The first is *slothfulnesse*, and thou art guiltie of this sinne, both when thou dost not the labours of thy calling, and when thou obseruest not the *reasons*, and opportunities of thy calling, Prou. 10.4, 5. And that thou maiest be free from this sinne, thou must auoyde together with it the occasions of it: And so thou must auoyde, 1. *The lene of sleepe*, Prou. 20.13. 2. *Good fellowship*, and haunting of Alehouses, and Tauerne, and keeping *company with dissolute persons*, Prouerbs 21.17. 3. *Wandring from thine own house*, even that vnneccessary going from house to house, though it be not to places of ill fame. Fourthly, thou

E c 3

must

7. Things to be auoyded in our particular calling.

cannot take heed of pertinacious entertainment of doubts and obiections about thy calling: thou shouldest be afraid of excuses for idlenesse, especially to be so selfe-willed, as to be glad of any thing may seeme to patronize thy slothfulnesse, Prou. 20. 4. & 15. 19. & 26. 16. And therefore to conclude this rule, when thou art about thy calling, *what thou dost, do with all thy power*, Eccles. 9. 10. and rest not in words or prating. He is not diligent, that brags much of what worke he can or will do, but he that doth it indeed, Prou. 14. 23.

1. Vnfaithfulnesse.

The second sin to be auoided in thy particular calling, is *vnfaithfulnesse*, Prou. 20. 6. and so thou must take heed of *breach of thy promise* in thy dealings with men, Psal. 15. 6. and also thou must take heed of all *deceitfull courses*, all wayes of fraud and couinage. It is a hatefull thing in men, when they are such as cannot

cannot be trusted, either because they make not conscience of keeping their words, or because they will vse so much cunning and deceit, and dissimulation, and lying in their dealings.

The third sin to be auoyded, is *Præcipitation*, hastinesse, and vnaduised rashnesse, arising out of the leuitie of mens mindes, or their wilfulnesse. Prouidence and wise diligence is wonderfull requisite vnto a right ordering of our selues in our callings, Prou. 21.5.

3. Rashnesse.

The fourth sinne to be auoyded, is *Passion*, or perturbation; and that hath in it both *vncheerfulnesse* and *vnquietnesse*. *Vncheerfulnesse*, when men are not content with their callings, or gifts, or estates, 1. Cor. 7.17. *Vnquietnesse*, when men are froward, and carrie themselves peeuisshly, or cholerickly with those that are about them. This sinne of frowardnesse is vehemently cen-

4. Passion.

5. The
temptati-
ons of thy
calling.

sured and condemned in Scripture, Prouerbes 11. 29. Psalme 37. 8. Prou. 16. 32. and 19. 11. & 25. 28. whereas God requires a quiet, contented, and merrie heart, Prouerbes 17. 21. Eccles. 9. 7, 8.

The fifth thing to be auoyded and shunned, is the *Temptations of thy calling*; euery calling in the world is assaulted with certaine temptations, and they are vsually of two sorts; For first in all callings there are certaine vnlawfull courses held for gaine by wicked men, which we call *the sinnes of such a calling*. These vniust courses thou must learne to auoyde, and abhorre, and so exercise thy calling, as thou shun those sinfull courses vsed by wicked men in that calling. Secondly, euery calling is assaulted with *crosses*, and afflictions: now in these afflictions the diuell is wont to tender ill counsell, to perswade to sin, or the vse of vnlawfull

lawfull meanes, or other sins of distrust in God; All these thou must auoyde.

6. World-
linesse.

Sixthly, thou must take heed of *worldlinesse*, or setting thy heart vpon those earthly things thou art to deale with in thy calling. Thou must euer be ready to confesse, and shew it by thy practise, that thou accountest thy selfe to be but a *stranger and Pilgrime* in this world, Heb. 11. 13. and if *riches increase*, thou must looke to it, that thou *set not thy heart vpon them*, Psal. 62. 10. Thou must use the world, but not *loue the world*, 1. Ioh. 2. 15. Thou maiest & oughtest to be carefull to do the duties of thy calling; but thou must in *nothing be carefull* about the successe, but submit thy self in all things to God, Math. 6. 1. Cor. 7. 32. Thou must *behaue thy selfe like a weaned child*, Psal. 131. 1, 2. Take heed of eating too much hony, Prou. 25. 16, 17. & 27. 1, 2.

The seuenth, and last thing

Ee 5 thou

7. Prophanenes.

thou must auoid, is *prophanenesse*, which is to vse the workes of thy calling without exercising thy selfe in the *Word of God*, and daily *prayer* for Gods blessing vpon thy labours, and the creatures thou art to vse, Psal. 90. 1 Tim. 4. 3, 4. Gen. 24. 11, 12, 26, 27.

CHAP. XXXII.

How we should carrie our selues in the time of affliction.

How we must carry our selues in affliction.

THUS of the Rules of carriage which concerne thy selfe *at all times*: Now follow the Rules that shew thee how to behaue thy selfe in time of affliction and aduersity. When thou art in affliction, thou must consider what thou must auoide, and what thou must do.

8. Things to be auoided.

Thou must auoid eight things. First, *Dissembling*: *Make not thy selfe poore when thou art rich;*

nor

nor sicke when thou art well,
Prou. 13.7.

1. Dissembling.

Secondly, *Shame.* Be not ashamed of that condition God brings thee into: beare thy crosses with spirituall magnanimity: account not thy self dishonoured by Gods hand, who doth all for the best, 1. Pet. 4. 16.

2. Shame.

Thirdly, *Impatience:* grieue not at Gods works: sorrow not after the world: Fret not at God or man; Refuse not Gods chastening, but with patience beare what is laid vpon thee: *It is the Lord, let him do what soeuer he will with thee,* Prou. 3. 11.

3. Impatience.

Fourthly, *Fainting,* or discouragement of heart: *Live by faith;* call not Gods loue into question: *keepe thee in the good way,* Prou. 24. 10.

4. Discouragement.

Fifthly, *Trust vpon carnall friends:* Relye not vpon man, but vpon God: *Trust not in the arme of flesh,* Pro. 27. 10.

5. Trust in carnall friends.

Sixtly, Too much Carefulnesse for

6. Perplexed cares.

for the meanes how to get out of affliction: *Commit thy way to God, and put thy trust in him; vse all lawfull meanes, but distresse not thy heart with bootlesse cares: Cast thy care vpon God, for he careth for thee,* Phil. 4. 6. Iam. 4. 10.

7. Sudden feares.

Seuenthly, *Sudden feares.* Be not so amazed with the first tydings, or beginnings of any affliction, discouer not such want of faith, as to be guilty of those violent passions of feare; Gods loue is vnchangeable: & though heauen and earth should go together, yet God will be with thee; *He will not leaue thee, nor forsake thee,* Prou. 3. 25.

8. Carelesnesse of thy wayes.

Eightly and lastly, *Carelesnesse of thy wayes.* Be not secure in sinning, but let thy crosses melt off some of thy drosse, and draw thee neare to God: Go not on boldly to sinne without regard; if the Lord haue any quarrell against thee, *humble thy selfe and depart from iniquity,* Prou. 14. 16.

The

The things then thou must do on the contrary side, are these: When thou art in affliction, thou must do these things:

First, thou *must pray*, and call vpon the name of the Lord; as these expresse Scriptures require, Iam. 5. 13, Psal. 50. 15. 1. Cor. 4. 12. 13.

Secondly, thou must *beare thy crosses with patience*, and *contentation*, Iam. 1. 4. 1. Pet. 3. 15. Esay 5. Phil. 4. 6. 2. Cor. 6. 8. Prou. 12. 9.

Thirdly, thou must labour for *wisedome* to know how to carry thy ielfe discreetly, and to vse all good meanes for thy deliuerance, Iam. 1. 5.

Fourthly, thou must be sure to shew thy *trust in God*, and *cast thy burthen on the Lord*, Iam. 5. 7, 8. Nahum 1. 7. Psal. 27. vlt. & 37. 7. & 55. 22.

Fifthly, thou must shew thy obedience to God; and that thou dost,

1. If thou *submit thy selfe to Gods*

5. Things to be done in the time of affliction.

Gods will, Heb. 5.8.

2. *If thou indge thy selfe, and acknowledge thy sinnes to God, Hos. 5. vlt. Job 36.8.*

3. *If thou be constant in the good wayes of godlinesse, Psal. 37.34.*

4. *If thou learne more righteousness, and art made by thy crosses to do holy duties with better affections, Esay 26 11.*

FINIS.

THE
CVRE OF
THE FEARE
OF DEATH.

Shewing the course Chri-
stians may take to be deliuered
from those Feares about Death,
which are found in the
hearts of the most.

A Treatise of singular vse
for all sorts.

By N. BIFIELD Preacher of Gods
word at Isteuorth in Middlesex.

HEB. 2. 15.

*He died, that he might deliuer them, who
through the feare of death, were all their
life time subiect to bondage.*

LONDON,
Printed by RICHARD FIELD,
for Ralph Rounthwaite.
1622.



TO
Ho
Lac
ring
fr



cial
ster
the
and



TO THE RIGHT
Honourable and Noble
Ladie, the Ladie *Anne Ha-*
rington: Grace and comfort
from God the Father, and
the Lord Iesus Christ
be multiplied.

MADAM,



WHEN I had
seriously be-
thought my
selfe, in what
doctrine espe-
cially to employ my Mini-
sterie, in the place in which
the Lord had by so *strong*
and *strange* a providence set-
led

led mee : Amongst other things, I was vehemently inclined to studie *the Cure of the Feare of Death*; both because it may be vsually obserued, that the most men are *in bondage* by reason of *these Feares*; as also because I am assured, that our *lines* will become more *sweete*, yea, and more *holy* too, when the feare of death is remoued. And the rather was I incited hereunto, because I haue obserued some defect about this point, in the most that haue written about Death. I am not ignorant of the censure which many may giue of this proiect, as accounting it an impossible thing to be effected; but my trust is, that godly and discrete

creete Christians will re-
straine censure, when they
haue thoroughly viewed my
reasons.

My vnfaigned desire to do
seruice vnto Gods Church
in relieuing such Christi-
ans herein, as are not fur-
nished with better helpes,
hath emboldened me to of-
fer this Treatise also to the
publicke view. I haue presu-
med in your *Honors* absence
to thrust forth this Treatise
vnder the *protection* of your
Honors name: and withall,
I desire heartily to testifie
my thankfulnessse for the
manie fauours shewed vnto
me and mine, while your
Honour was pleased to be my
hearer. I should also much
reioyce, if my testimonie
(concerning the singular gra-
ces

ces God hath bestowed vpon you, and the many good *workes* in which you haue abounded in the places of your abode) might adde any thing either vnto your *Honours* praises in the Churches of Christ, or vnto the establishment of the comfort of your owne heart in God, and his Sonne Iesus Christ.

I haue not made choise of your *Honour* in this Dedication, for any speciall fitnessse in this Treatise for your *Honours* condition, in respect of your age, or absence in a place so farre remote: For my earnest trust is, that God will adde yet many yeares to your happie life on earth; and besides, I haue had heretofore occasion to know how
little

little you were afraid to die
when the Lord did seeme to
summon you by sicknesse.

That God, which hath en-
nobled your heart with hea-
uenly gifts, and so made you
an instrument of so much
good and contentment vnto
that most excellent Princeesse
with whom you now liue,
and towards whom you haue
shewed so much faithfull ob-
seruance, and dearenesse of
affection, and carefulnesse of
attendance: euen the Father
of mercie, and God of all
consolations, increase in you
all spirituall blessings, and
multiply the ioy of your
heart, and make you still to
grow in acceptation, and all
well-doing.

Humbly crauing pardon
for my boldnesse herein, I
commit

commit your *Honour* to God
and to the word of his grace,
which will build you vp to
eternall life : resting

*Your Honours in all
humble obseruance,*

N. B I F I E L D.

Isleworth, Iuly 14.
1618.

The chiefe Contents of this Booke.

THe drift is, to shew how we
may be freed from the feare
of Death. pag. 635.

First, it is proued by eight appa-
rent Arguments, that it may be at-
tained to. pag. 655. to 660.

Secondly, it is shewed by fifteene
Considerations, how shamefull and
uncomely a thing it is for a Chri-
stian to be afraid to die. pag. 660. to
670.

Thirdly, the way how this feare
may be remoued, is shewed: where
may be noted,

An exhortation to regard the
directions. p. 670. 671.

Two wayes of Cure: the one by
Meditation; the other by Practise.
p. 671.

1. The contemplations either
serue to make vs to like Death, or
else to be lesse in loue with life. pag.
672.

Seuenteene Priviledges of a Christian in death, pag. 673. to 685.

The contemplations that shew vs the miserie of life, are of two sorts: for either they shew vs the miseries of the life of nature: or else the miseries that do unavoidably accompanie the verie life of grace. p. 685. &c.

The miseries of the life of nature, from pag. 685. to 693.

The miseries of a godly mans life are two-fold: which appears both in the things he wants; and in the things he hath while he liues. pag. 693. &c.

Sixe things which euery godly man wants while he liues. p. 694 to 698.

What should make a godly man wearie of life, in respect of God. pag. 698. to 704.

And what in respect of euill Angels. p. 704. &c.

And what in respect of the world. p. 706. &c.

And

And what in respect of himselfe.

p. 721. &c.

Eight aggravations of Gods corrections in this life. *p. 702.*

Eight apparent miseries from the world. *p. 706. &c.*

Fifteene manifest defects and blemishes in the greatest seeming felicities of the world. *p. 712. to 721.*

Many aggravations of our miserie, in respect of corruption of nature in this life. *p. 721. &c.*

The remainders of the first punishments yet upon us. *p. 725.*

The remouall of the Obiections men make about death, from whence their feare ariseth, and these Obiections are answered.

1. About the paine of dying, where are ten answers. *p. 728 &c.*

2. About the condition of the body in death. *p. 733.*

3. About the desire to liue longer yet. *p. 736.*

4. About the pretence of desire to liue to do good. *p. 740.*

5. About casting away of ones
Ff selfe.

selfe. p. 742.

6. *About parting with friends.*
p. 745. &c.

7. *About parting with wife and children.* p. 747.

8. *About leaving the pleasures of life.* p. 748.

9. *About leaving the honours of life.* p. 750.

10. *About leaving their riches.* p. 753. &c.

11. *About the kind of death.*
p. 756.

The second way of curing the feare of death, is by practise, where seven directions are given: from p. 757. to the end.



THE
C V R E O F
THE FEARE
OF DEATH.

CHAP. I.

*Shewing the Scope and Parts
of this Treatise.*

THat which I intend in this
Treatise, is to shew, how a
godly man might order himselfe
against the feare of Death; or,
what course he should take to
live so, as not to be *afraid to die*.
This is a maine point, and excee-
ding necessary: Life is throughly
sweet, when Death is not feared:
A mans heart is then like *Mount*
Sion, that cannot be moued. He
can feare no enemye, that doth
Ff 2 not

The drift
of the
whole
Treatise.

The profit
of follow-
ing these
directions.

The parts
of the
Treatise.

1.

not feare death. As death is the last enemy, so it workes the longest and last feares; and to die happily, is to die willingly. The maine worke of preparation is effected, when our hearts are perswaded to be willing to die.

Now in the explication of this point, I would distinctly handle three things.

First, I will proue, that to liue without feare of death, is a thing *may be obtained*; one may be deliuered from it as certainly, as a sicke man may be cured of an ordinarie disease.

2.

Secondly, I will shew, *how vncomely a thing it is for a Christian to be afraid of death*: that so we may be stirred vp the more to seeke the cure for this disease.

3.

Thirdly, I will shew *by what meanes we may be deliuered from the feare of death*, if we vse them. Of the two first more briefly, and of the last at large.

CHAP.

CHAP. II.

*Prouing, that we may be cured of
the feare of death.*

FOR the first: That the feare of death may be remoued; and that we may attaine to that resolution, to be willing to die, without lothnesse, is apparent diuers wayes.

First, it is euident, *Christ died to deliuer vs*, not onely from the hurt of death, and from the diuell, as the executioner; but also from *the feare of death too*. Now Christ may attaine to the end of his death, vnlesse we will denie the vertue of Christ, and his death, and thinke that, notwithstanding, it cannot be obtained, Heb. 2. 14, 15. And the more apparent is this, because in that place he shewes, that there is vertue in the death of Christ, to cure this feare of death in any of the Elect if they will vse the meanes:

Eight arguments to proue we may be helped against the feare of death.

I.
Christ died to this end.

For as our sins will not be mortified, though there be power in the death of Christ to kill them, vnlesse we vse the meanes to extract this vertue out of the death of Christ: so is it true, that the feare of death may be in some of Gods elect: but it is not because Christ cannot deliuer them; but because they are sluggish, and will not take the course to be rid of those feares. The Physician is able to cure them, and vsually doth cure the same disease; but they will not take his Receipts.

2.
It was intended in
our regeneration.

Secondly, the Apostle intreating of the desire of death, saith, *That God hath wrought vs vnto the selfe same thing*, 2. Cor. 5. 5. We are againe created of God, that we might in our selues aspire vnto immortalitie; and are set in such an estate, as if we answered the end of his workmanship, we should neuer be well, till we be possessed of the happinesse in

in another world: which he shewes in those words of *being absent from the bodie, and present with the Lord,* verse 8.

Thirdly, the propheties haue runne on this point. For it was long since fore-told, that Christians knowing the victorie of Christ ouer death, should be so farre from fearing death, that they should tread vpon him, and insult ouer him: *O death, where is thy sting? &c.* Isay 25.8. Hosea 13.14. 2. Corinthians 15. 54. 55.

Fourthly, it is a condition that Christ puts in, when he first admits Disciples, that they must denie their own liues: and not onely be content to take vp their crosse in other things, but their liues must not be deare vnto them, when he calls for it, Luke 14. 26.

Fifthly, we are taught in the Lords Prayer, to pray, *That Gods kingdome may come:* And by his

Ff 4

king.

3.

This cure hath bene fore-told.

4.

We were bound to it, when we were admitted to be Christs Disciples.

5.

It is taught in the Lords Prayer.

kingdome, he meanes the kingdome of Glorie, as well as the kingdome of Grace. Now, in that we are taught to pray for the kingdome, it shewes, we should desire it, and that by prayer we should be more and more heated in our desires.

6.
Liuely
hope doth
include it.

Sixtly, we are *borne againe to a liuely hope of our inheritance*. Now if we be afraid of the time of our translation thither, how do we hope for it after a liuely manner? A desire of going to heauen is a part of that *Seed* cast into our hearts in our regeneration, 1. Pet. 1. 3, 4.

7.
Examples
of such as
haue attained to it.

Seuenthly, we haue the example of diuers men in particular, who haue desired to die, & were out of feare in that respect: Gen. 49. 18. *Iacob waited for Gods salvation*: and *Paul* resolues, that to die, and to be with *Christ*, is best of all for him: Phil. 1. 21. yea, in Romans 7. 23. he is vehement; *O wretched man that I am, who*
shall

shall deliuer me from this bodie of Death? Simeon prays God to let him die, Luke 2. 29. And the Prophet in the name of the godly, said long before Christ: O that the saluation of Israel were come out of Sion! Psalme 14. 7. And we haue the example of the Martyrs in all ages, that accounted it a singular glory to die: And in 2. Corinth. 5. 2. 7. the godly are said, to sigh for it, that they might be absent from the body, and present with the Lord; and so do the first fruites of the holy Ghost, those eminent Christians mentioned, Rom. 8. 21.

Lastly, not onely some particular godly men haue attained to this; but the whole Church is brought in, in the 22. Chapter of the Reuelation, praying for the comming of Christ, and desiring too, that he would come quickly: And 2. Timothie 4. 8. *The loue of the appearing of Christ, is the Periphrasis of the*

Ff 5 child

8. The whole Church taught to seeke it.

child of God.

Thus of the first point.

CHAP. III.

*Shewing how uncomely it is to
feare Death.*

FOR the second, how vncome-ly a thing it is in Christians to feare death, may appeare many wayes.

Fifteene
Reasons
why it is
an vn-
comely
thing to be
afraid to
die.

I. Wee
shame our
religion.

I. By the feare of death we shame our Religion; while we professe it in our words, we deny it in our works: Let *Papists* tremble at death, who are taught, that no man ordinarily can be sure he shall go to heauen when he dies. But for vs, that professe the knowledge of saluation, to be astonished at the passage to it, shewes (at least) a great weaknesse of faith, and doth outwardly giue occasion of disgrace to

our

our Religion.

2. By that which went before, we may see how vncomely it is to be afraid of death: For thereby we disable the death of Christ: we frustrate the end of Gods workmanship: we stop the execution of the Prophecies: we renounce our first agreement with Christ: we mocke God in praying that his Kingdome may come: we obscure the euidence of our owne regeneration; and wee transgresse against the example of the godly in all ages.

3. Many of the Pagans greatly settled their hearts against the feare of death by this very reason: Because there was no being after death; and therefore they could no more feeble misery then, then before they were borne: And shall we Christians, that heare euery day of the glorious saluation we haue by Christ, be more fearefull then they were?

Let

3. We are worse then some Pagans.

4. Wicked
men dye
vnwillingly

Let them feare death that know not a better life.

Shall we be like wicked men? Their death is compelled; shall ours be so too? They by their good wils, would not lose their bodies in this life, nor haue their bodies in the next life: but since God hath made vs vnlike them in the issues of death; shall we make our selues like them in the lothnesse to dye? Let *Felix* tremble at the doctrine of death and iudgement: Acts 24.25. but let all the godly *hold vp their heads*, because *the day of their redemption draweth nigh*, Matthew 24. &c.

5. Death is
but a sha-
dow.

5. Shall we be afraid of a shadow? The separation of the soule *from God*, that is death, if we speake exactly: but the separation of the soule *from the bodie*, is but *the shadow of death*. When see we men tremble for feare of spirituall death, which is called the *First Death*? and yet this

is farre more wofull then that we call the bodily death. But as if the death of the bodie were nothing, the Scripture cald damnation, The *second death*, neuer putting the other into the number.

6. This feare is called a bondage here in this text: And shall we voluntarily make our selues vassals? Or shall we be like slaues, that dare not come in our Maisters fight?

6. It is a bondage to feare.

7. If we loue long life: why are we not much more in loue with eternall life, where the duration is longer, and the estate happier? Are not we extremely insatuated, that when God will do better for vs then wee desire, yet we will be afraid of him?

7. If wee loue life, why not eternall life?

8. Shall we be worse then children, or mad men? Neither of them feare death; and shall simplicitie, or Ideotisme, do more with them, then reason

8. Are we worse then children & mad men?

9. Wee
make our
selues like
the Israe-
lites, or ra-
ther more
absurd then
they.

son or Religion can do with
vs?

9. Do not all that reade the
story of the Israelites (in their
passion desiring to be againe in
Egypt, and violently murmuring
at the promise of going into the
Land of *Canaan*) condemne
them of vile ingratitude to God,
and folly in respect of them-
selues? For what was it for them
to liue in *Egypt*, but to serue cru-
ell *Taske-masters about bricke
and clay*? And was not *Canaan*
the place of their rest, and a Land
that flowed with milke and hony?
Euen such is the condition of all
those, that wish life, and are a-
fraid to die. What is this world
but *Egypt*, and what is it to liue
in this world, but to serue about
bricke and clay? Yea, the Church,
that is separate from the world,
can finde it no better then a bar-
ren *Wildernesse*. And what is
Heauen, but a spirituall *Canaan*?
And what can Death be more,
then

then to passe over *Iordan*; and victoriously ouercoming all enemies, to be possessed of a place of matchlesse rest; of more pleasures then Milke or Honey can shadow out?

10. *Adam* might haue had more reason to feare Death, that neuer saw a man die an ordinarie death; but for vs to be affrighted with death, that see thousands die at our right hand, and ten thousand at our left, and that daily, is an inexcusable distemper. The gate of Death is continually open, and we see a prease of people, that daily throng into it.

10. Is not death ordinarie?

11. When *Moses* had cast downe *his Rod*, it turned into a *Serpent*; and the Text, noting *Moses* weaknesse, saith; *He fled from it*: But the Lord commanded him to take it by the *Taile*; and behold, it became a *Rod* againe: Euen so Death at the first sight is terrible, like a new-made Ser-

11. The example of *Moses*.

Serpent, and the godly themselves, through inconsideration, flie from it : but if at Gods commandement, without feare, they would lay hold vpon this seeming Serpent, it will be turned into a Rod againe; yea, into a golden Scepter in our hands, made much better by the change. Neither do we reade, that euer at any time after, *Moses* had any feare of this Serpent, when he had once knowne the experience of it. And haue we often, by the eyes of faith, seene the experience of this great worke of God, and shall we still be running away?

12. The example of all creatures.

12. It is said, Rom 8.20. that *all creatures groane, waiting for the libertie of the sonnes of God*; and shall we be worse then brute beasts? Doth the whole frame of nature, as it were, call for this time of change; and shall man be so stupid, or carried with such senselesse feares, as to shun his

his owne felicitie?

13. Consider whether it be more commodious for vs, that Death come to vs, or that we go to Death. For one thing is certaine; it is in vaine to shun that which cannot be auoided. For it is appointed vnto all men once to die, Heb. 9. 24. *What man is he that liueth, and shall not see death?* Psalme 89. *Death is the way of all flesh,* Iosh. 24. Now this being granted, let vs consider of it: Death is like an armed man, with whom we must once fight. Now if we be aduised, and will go to death, we must get on our armour before hand, and so the encounter will be without danger to vs, because *the weapons of our warfare are mightie through God,* and we are assured of *victory through Iesus Christ.* On the other side, to tarrie till Death come vnto vs, is as if a man that knowes he must fight with a sore aduersarie, would through slothfulness

13. It is better we go to death, then that death should come to vs

fulnesse go vp and downe vnarmed till he fall into the hands of his enemy, and must then fight with him at such disadvantage.

14. It is vncomely to feare that which is common & certaine.

14. It is most vncomely to feare that which is both common and certaine. Death, of all afflictions is most common. For from other afflictions it is possible some might be free; but from Death can no man be deliuered: and God of purpose hath made that most common which is most grieuous, that thereby he might abate the terror of it. It is monstrous foolishnes, to strue in vaine to auoid that which neuer man could escape. And to teach men their vnauoydable mortalitie, the Lord clothed our first Parents with the skinnies of dead beasts, and feeds vs with dead flesh, that as often as we eate of slaue beasts, we might remember our owne end: and shall we be euer learning, and neuer

neuer come to the knowledge of this truth? Is this such a lesson as cannot be learned? Shall we be so stupid, as daily to passe by the graves of the dead, and heare their knels, and yet be vntaught and vnarmed?

15. Lastly, shall we be afraid of such an enemy as hath bene overcome hand to hand, and beaten by Christ, and thousands of the Saints? especially if we consider the assurance we haue of victorie. In this combate euery Christian may triumph before the victorie. 1. Corinth. 15. 55.

And thus much of the two first points.

15. Shall we be afraid of an enemy that hath bene so often vanquished?

CHAP. IIIL.

*Shewing that a Christian is
many wayes happie
in death.*

An exhortation to
attend vpon
the meanes
of cure.

NOW I come to the third point, which is the maine thing here intended; and that is the meanes how we may be cured of the feare of Death: and in this we had need all to attend with great carefulnesse. The disease is stubburne, and men are sluggish, and extremely loth to be at the trouble of the cure; and Sathan by all meanes would keepe vs from rememb:ing our latter end; & the world affords daily distractions to plucke vs away from the schoole of Christ herein, and our owne hearts are deceitfull, and our natures apt to be wearie of the doctrine before we put in practise any of the directions; and we are apt to

to a thousand conceits, that it is either vnpossible, or vnneccessary to attend this doctrine, or the like. Yea, it may be, it will fare with many of vs, as it doth with those that are troubled with the raging paine of the teeth; their paine will cease, when the Barber comes to pull out the tooth: so it may be you may finde this deceit in your hearts, that you will not feele the feare of Death, till the discourse of the medicine be ouer; and so let it be as water spilt on the ground. But let vs all awake, and in the power and strength of Christ, that *aiued to deliuer vs from the feare of death*, let vs lay all the plaisters close to the sore, and keepe them at it, till it bee thoroughly whole.

There be two wayes then of curing this feare of Death: The one is by *contemplation*: The other is by *practise*. There be some things if we did chuse them out, soundly

Two wayes
of curing
the feare
of Death.
1. By con-
templation
2. By pra-
ctise.

soundly to think of them, would heale vs wonderfully.

There be some things also to be done by vs, to make the cure perfect. If contemplation be not auailable, then practise will without faile finish the cure.

The wayes
of curing
this feare
by cōtem-
plation.

The *contemplations* are of two sorts: For either they are such meditations as breed desire of Death, by way of *motiue*: or they are such as *remoue the obiections*, which cause in mans mind the feare of Death. For the first, there be two things, which if they be soundly thought on, will worke a strange alteration in our hearts. The one is, the happinesse we haue by Death. The other is, the miseries we are in by life.

Can any man be afraid to be happie? If our heads and hearts were filled with arguments, that shew vs our happinesse by death, we would not be so senselesse as
to

to tremble at the thought of dying.

Our happinesse in Death, may be set out in many particulars, and illustrated by many similitudes, full of life and vertue to heale this disease of feare.

1. Death makes an end of all the tempests and continuall stormes, with which our life is tossed: it is the Hauen and Port of rest: and are we so mad as to desire the continuance of such dangerous tempests, rather then to be in the hauen whither our journey tends?

2. *Death is a sleepe*: For so the dead are said to be asleepe, 1. Thessc. 4. 14. Looke what a bed of rest and sleepe is to the wearie labourer, such is Death to the diligent Christian. In death *they rest in their beds from the hard labours of this life*, E-say 37. 2. Reuel. 14. 13. And was euer the wearie labourer afraid of the time when he must lie

The happinesse of a Christian in death, shewed se- uenteene ways.

1. Death is the hauen.

2. It is but a sleepe.

3. It is the
day of re-
ceiuing
wages.

lie downe and take his rest?

3. The day of Death is the day of receiuing wages, wherein God payes to euery godly man his pennie. And doth not the *hireling* long for the time wherein he shall receiue wages for his work? Iob 7.3. And the rather should we long for this time, because we shall receiue wages infinitely aboue our worke; such wages as was neuer giuen by man, nor can be, if all this visible world were giuen vs.

4. Then the
seruant is
free, and
the heire at
full age.

4. In death the seruant comes to his freedome, and the heire is at his full age; and it is such a *libertie* as is *glorious*: neuer such a freedome in the world, Rom. 8. 21. Shall the heire desire to be still vnder age, and so still vnder Tutors and Gouvernours? or shall the seauant feare the day of his freedome?

5. Then the
banished
returne.

5. In death, the *banished* returne, and the *Pilgrims* enter into *their Fathers* house. In this life

life we are exiled men, *baniſhed from Paradiſe*, and *Pilgrims* and *Strangers* in a farre countrey, abſent from God and heauen. In death we are receiued to Paradiſe, and ſetled at home in thoſe *eueralting habitations* in our Fathers houſe, Luke 17. Ioh. 14. 2. Hebrewes 13. 11. And can we be ſo ſenſleſſe, as to be afraid of this?

6. Death is our *birthday*; we ſay falſly, when we call Death *the laſt day*. For it is indeed the beginning of an eueralting day: and is there any grieuance in that?

7 Death is the funerall of our vices, and the reſurreſtion of our graces. *Death* was the *daughter of Sinne*, and in death ſhall that be fulfilled: *The daughter ſhall deſtroy the mother*. We ſhall neuer more be infected with ſinne, nor troubled with ill natures, nor be terrified for offending. Death ſhall deliuer vs perfectly whole

G g of

6. It is our birth-day.

7. It is the funerall of our vices, &c.

The diſſolution of the body,

is the abso-
lution of
the soule.

of all our diseases, that were impossible to be cured in this life, and so shall there be at that day a glorious resurrection of graces: Our gifts shall shine, as the Starres in the firmament; And can we be so foolish, as still to be afraid of death?

8. Then the
soule is deli-
uered out
of prison.

8. In death the soule is deliuered out of prison: For the bodie in this life is but a loathsome and darke prison of restraint. I say, the soule is restrained, as it were in a prison, while it is in the body, because it cannot be free to the exercise of it selfe, either in naturall or supernaturall things: For the body so rules by senses, and is so fiercely carried by appetites, that the soule is compelled to giue way to the satisfying of the bodie, and cannot freely follow the light either of Nature or Religion: *The truth*, as the Apostle saith, *is with-held*, or shut vp, through *unrighte-*

unrighteousnesse, Romans 1. 18. I say, it is a *loathsome prison*, because the soule is annoyed with so many loathsome smells of sinne and filthinesse, which by the body are committed. And it is a *darke prison*; For the soule looking through the body, can see but by little holes, or small casements. The bodie shuts vp the light of the soule, as a darke Cloud doth hide the light of the Sunne; or as the interposition of the earth doth make it night. Now death doth nothing, but as it were a strong wind, dissolue this cloud, that the Sunne may shine clearely, and puls downe the walls of the prison, that the soule may come into the open light.

9. The libertie of the soule in death may be set out by another similitude. The world is the Sea; our liues are like so many Gallies at Sea, tost with continuall Tides, or Stormes: our bodies

9. Shewed
by another
similitude.

are Gally-flaues, put to hard seruice by the great Turke the Diuell, who tyrannically, and by usurpation, doth forcibly command hard things. Now the soule within, like the heart of some ingenuous Gally-flaue, may be free, so as to loathe that seruitude, and inwardly detest that tyrant; but yet so long as it is tyed to the body, it cannot get away. Now death comes like an vnresistable Gyant, and carries the Gallies to the shore, and dissolues them, and sets the prisoners free: And shall this glorious libertie of the soule be a matter of terrour vnto vs? Had we rather be in captiuitie still?

10. It is but
to put off
our old
clothes.

10. In this life we are cloathed with rotten, ragged, foule garments: Now the Apostle shewes, that death doth nothing else but pull off those ragged garments, and cloath vs with the glorious robes of saluation; more rich then the robes of the grea-
test

test Monarch, 2. Cor. Chap. 5. vers. 2, 3. It is true, that the godly haue some kind of desire *to be cloathed upon*: They would haue those new garments, without putting off their old: but that is not decent, for a Prince to weare (without) gorgeous attire, and (vnderneath) base ragges. To desire to go to heauen, and not to die, is to desire to put on our new cloathes without putting off our old. And is it any grievance to shift vs, by laying aside our old cloathes, to put on such rich garments? We are iust like such slothfull persons, that loue well to haue good cloathes. and cleane linnen; but they are so sluggish, they are loth to put off their old cloathes, or foule linnen.

11. In the same place, the Apostle compares our bodies to an old mud-walled house, and to a rotten tent; and our estate in heauen, to a most glorious and

11. It is but
to remoue
out of an
old house.

Princely pallace, made by the most curious workman that euer was; and it is such a building too, as will neuer be out of re-
 paire. Now for a godly man to die, is but to remoue from a rotten old house, readie to fall on his head, to a sumptuous pallace,
 2. Cor. 5. 1. Doth that Land-lord do his Tenant wrong, or offer him hard measure, that will haue him out of his base cottage, and bestow vpon him his owne Mansion house? No other thing doth God to vs, when by death he remoues vs out of this earthly Tabernacle of our bodies, to settle vs in those euerlasting habitations, even into that *building made without hands, in heauen*, Iohn 14.
 2. Luke 17.

12. The
 seed cast
 into the
 ground, is
 not spoiled

12. A man that had neuer seene the experience of it, perhaps would haue thought, that the seed cast into the ground, had bene spoiled, because it would rot there; but Nature hauing shewed

shewed the returne of that graine with advantage, a man can easily be cured of that folly. The husbandman is neuer so simple, as to pittie himselfe, or his seed; he sayes not, *Alas*, is it not pittie to throw away and marre this good seed? Why, brethren, what are our bodies, but like the best graine? The bodies of the Saints are Gods choicest corne. And what doth death more vnto Gods graine, then cast it into the earth? Do we not belecue our bodies shall rise like the graine, better then euer they were sowed? and are we still afraid?

13. *Paul* faith, he would be dissolved, that he might be with *Christ*, *Philip*. 1. 21. In which words, he imports two things in death. First, that there is a dissolution of the soule from the bodie: and secondly, that there is a coniunction of the soule with *Christ*. Now, which is better for

13. Then
we shall be
with *Christ*

vs, to haue the bodie, or to haue Christ? The same Apostle saith else-where, that they are *confident in this, they had rather be absent from the bodie, and so to be present with the Lord*; then to be present with the bodie, and absent from the Lord, 2. Corinth. 5. 7, 8.

Now, the true reason why men feare death, is, because they look vpon the dissolution onely, and not vpon the coniunction with Christ.

14. It is but
to come to
the end of
the Race,
& receiue
the prize.

14. In the 1. Cor. 9. 24. our life is compared to a race, and eternall life to a rich prize; not a corruptible, but an vncorruptible Crowne: Now death is the end of the race, and to die, is but to come to the goale, or race end. Was euer Runner so foolish, as to be sorie, that with victorie he was neare the end of the race? And are we afraid of death, that shall end the toile, and sweat, and danger of the running; and give

giue vs, with endlesse applause,
so glorious a recompence of re-
ward?

15. In the Ceremoniall Law,
there was a yeare they called the
yeare of *Iubilee*: and this was ac-
counted *an acceptable yeare*; be-
cause euery man that had lost or
sold his lands, vpon the blowing
of a trumpet returned, and had
possession of all againe; and so
was recouered out of the extre-
mitie in which he liued before.
In this life we are like the poore
men of *Israel*, that haue lost our
inheritance, and liue in a manner
and condition euery way strait-
ned: now death is our *Iubilee*,
and when the trumpet of death
blowes, we all, that die, returne,
and enioy a better estate, then
euer we sold, or lost. Shall the
Iubilee be called an acceptable
time? and shall not our *Iubi-*
lee be acceptable to vs? Esay
61. 2.

15. It is our
Iubilee.

16. Death is the day of our

G g 5

Coro.

16. It is the
day of our

Corona-
tion.

17. Con-
sider the
glorie to
come.

Coronation: we are Heires appa-
rent to the Crowne in this life;
yea, we are Kings elect, but can-
not be crowned til death, 2. Tim.
4.8. And shall not that make vs
loue the appearing of Christ? Is a
King afraid of the day of his Co-
ronation?

17. To conclude this first part
of Contemplation: If we did se-
riously set before our eyes the
glorie to come; could our eyes
be so dazeled, as not to see, and
admire, and hast to it? Aske *Paul*,
that was in Heauen, what he
saw; and he will tell you, *Things*
that cannot be vitered; Happinesse
beyond all language of mortall
man. If there were as much faith
on Earth, as there is glorie in
Heauen; Oh how would our
hearts be on fire with seruent de-
fire after it! But euen this faith is
extreamely wanting: it is our vn-
beleefe that vndoes vs, and fills
vs with these seruile and sottish
feares.

And

And thus of the Meditations,
taken from the happinesse we
enjoy by death: which should
make vs conclude with *Salomon*,
That *the day of Death is
better then the day when one is
borne.*

Eccles. 7. 1.

CHAP. V.

*Shewing the miseries of life in
wicked men.*

NOW it follows, that I should
breake open the miseries of
life; the consideration whereof
should abate in vs this wretched
lowe of life.

The miseries of life may be
two wayes considered: for they
are of two sorts; either such mi-
series, as load the *life of Nature*, or
such miseries as do molest the ve-
ry *life of Grace*.

The *miseries* that accompanie
the *naturall life* of man, while he
remaines

The mis-
eries of life
two wayes
considered.

The mis-
eries of a
naturall

life shewed
three
wayes.

Three
dreadfull
considera-
tions a-
bout sione.

1. Thou art
guiltie of
Adams sin.

2. Thou
wast conceiued in
sin; which
is like a
Leprosie.
Hard to
cure.

Spred o-
uer thy
whole
soule; or
in thy
minde.

remaines in the state of Nature onely, who can recount? I will giue but a brieft touch of some heads of them.

First, thinke of *thy sinnes*; and so three dreadfull things may amaze thy thoughts. For first, thou art guiltie of *Adams sinne*; for *by that man, sinne came in vpon all men*, euen the guilt of his sinne, Rom. 5. 12. Secondly, thy nature is *altogether vile and abominable from thy birth*, *thou wast conceiued in sinne*, Psal. 51. 4. And this staine and leprosie *hangs on first* vpon thy nature, and cannot be cured, but by the blood of Christ onely, Heb. 12. 1. And this is seated in all the faculties of thy soule. For in *thy Minde*, there is *Ignorance*, and *Impotencie* to receiue knowledge; and a naturall approving of *euill* and error, rather then the truth and sound doctrine. Those wayes seeme good in thine eyes, which tend vnto death. 1. Cor. 3. 14. Rom. 8. 7. 2. Cor. 3. 5. Pro. 14.

12. And this thou maiest perceiue by this, that thou art not able to thinke a good thought, but canst go free, for dayes and weekes, without any holy cogitation; & besides, thy minde is infinitely prone to *swarmes of euill thoughts*, Gen. 6. 5.

Againe, if thou behold *thy Conscience*, it is *impure, polluted, without light, or life, or glorie* in thee; shut vp in a dungeon, *excusing* thee in many faults, and *accusing* thee for things are not faults, but in thy conceit: and when it doth accuse thee for sin, it *rageth* and falleth mad with vnbridled furie and *terrors*, keeping no bounds of Hope or Mercie.

And in thy
Conscience.

Further, if thou observe *thy Affections*, they are altogether impotent in that which is good, there is no lust in thee after that which is good; and yet they are al out of order, and prone to continuall rebellion against God,

And in
thy affec-
tions.

readie

3. Innumerable
Actuall
sinnes.

readie to be fired by all the enticements of the World, or the Diuell, Philip. 2. 13. Gala. 5. 24. Thirdly, vnto these, adde thy innumerable *Actuall sinnes*, which are *more then the haire of thy head*; multiplied daily in thought, affection, word, and deed; the least of them deseruing hell fire for euer: thy sinnes of *Infancy, Youth, Old-age*; sinnes of *Omission and Commission*; sinnes in *Prosperitie and Adversitie*; sinnes at *Home and Abroad*; sinnes of *Infirmities and Presumption*. If *Dauid* looking vpon his sins, could say, *They haue so compassed me, and taken such hold of me, that I am not able to looke vp*, Oh then, if thou haddest sight and sense, how might'st thou much more crie out of the intolerable burthen of them? and the rather, if thou obserue, that many of thy corruptious reigne tyrannically, and haue subdued thy life to their vassallage, so as thou art in-

conti-

continuall flauerie to them.

Thus is thy life infested with these vnspeakable inordinations: and thus of the first part of thy infelicitie in life.

Secondly, if thou obserue, but how *God* hath *auenged* himselfe vpon them, and what yet *remaineth* vnto thee, how can thy heart sustaine it selfe? For,

1. Thou art a banished man, exiled from *Paradise*, and made to liue without hope to returne thither: The best part of the earth thou shalt neuer enioy.

2. The *earth is cursed* to thee, and it may be a wofull spectacle to see all the *creatures subiect to vanitie*, and smitten with the strokes of *God* for thy sinne, and groaning daily round about thee.

3. Looke vpon thy most miserable *soule*; for there thy minde and conscience liue shut vp with *darknesse* and *horror*. The *Dinels* haue within thee *strong holds*, and liue

The punishments inflicted vpon wicked men.

1. They are banished from *Paradise*.

2. The earth cursed.

3. Their soules in wofull distresse.

liue intrenched in thy thoughts, Ephes 4. 17. 2. Cor. 10. 5. Thy heart is spiritually *dead*, and like a stone within thee. Ephes. 2. 1. Ezech. 36. 27.

4. And so
their bo-
dies.

4. Thy bodie is wretched through *deformities* and *infirmities*, diuersly noisome to thee with *paines* that grieve thee, either in respect of *labour* or *diseases*, vnto which thou art so prone; and there is no part or ioynt of thee, but is liable to many kinds of diseases, Deut. 28. 21, 22. Gen. 3. 19. And of the labours of thy life, which is but the least part of thy bodily miseries, *Salomon* saith, *All things are full of labour, who can utter it?* and for that reason, life is but a *vanitie* and *vexation*, Eccles. 1. 18.

5. And so
their estates
in foure
respects

5. If thou looke vpon thy *outward estate* in the world, with what fearefull frights may thy heart be griped? if thou consider,

1. Cōmon
plagues.

1. The common, or generall,
or

or *publicke plagues* with which God fights against the world, as *warres, famines, earthquakes, pestilence, and yearely diseases, inundations of waters*, and infinite such like.

2. The *particular crosses*, with which he vexeth thee in particular, either with losses of thy estate, or the troubles of thy family, Deut. 28. 15, 16. &c.

2. Particular crosses.

3. The *praterition of God*, restraining many good things from thee, so as thou wantst manie of those blessings of all sorts, which yet God doth bestow vpon others, Esay 59. 1, 2. Ieremie 5. 25.

3. Neglected of God

4. The *cursing of thy blessings*; when God blasts the *gifts of thy minde*, that thou canst not vse them for any contentment of thy life, or makes thy *prosperitie* to be the occasion of thy ruine, Malac. 2. 3. Eccles. 5. 13. This is a sore euill.

4. Their blessings cursed.

Lastly, consider yet further what

Fearfull
things that
may befall
them.

what may fall vpon thee, in respect of which thou art in daily danger. There are *seas of wrath, which hang ouer thy head*, Iohn 3. 36. and God may plague thee with the *terrors of conscience*, like *Cain*, Gen. 4. 14. or with a *reprobate sense*, or the *spirit of slumber*, Ioh. 12. 4. Rom. 11. 8. *strong illusions*, 2. Theff. 2. 11. or such other like dreadfull spirituall iudgements: besides many other fearfull iudgements, which thy heart is not able to conceiue of, as *painfull diseases* in the bodie, or an *utter ruine* in thy estate, or good name: but aboue all other things, the remembrance of the *searefull iudgement of Christ*, and the *euerlasting paines of hell*, with a miserable death, should compell thee to crie out, *O men and brethren, what shall I do to be saued, and get out of this estate?*

But because it is my purpose here chiefly to perswade with godly men, and not with naturall men;

men; and because death it selfe is no ease vnto such men that liue in their sins without repentance, who haue reason to loath life, and yet haue no cause to loue death, I passe from them, and come to the life of godly men, and say, they haue great reason to loath life, and desire the day of death.

CHAP. VI.

Shewing the miseries of godly men in life.

NOW *the miseries of the godly mans life* are of two sorts: for either he may consider *what he wants*, or *what he hath* in life, for which he should be wearie of it.

I will giue but a touch of the first: consider of it; in this life there are fixe things; among the rest we want, and can neuer at-
taine

A godly man hath great cause to be weary of life, if he consider
1. What he wants.
2. What he cannot a-void.
Six things euery godly man

wants,
while he
lives here
in this
world.

1. The glorious
presence of
God.

2. Fellowship
with
his best
friends.

caine, while we live here.

The first is, the glorious presence of God; while *the bodie is present, the Lord is absent*, 2. Cor. 4.8. And is not this enough to make vs loath life? Shall we more esteeme this wretched carkasse, then our glorious God, whose onely presence in glory shall fill vs with eternall delight? O the *vision of God*! If we had but once seene God face to face, we would abhorre that absence that should hinder the fruition of such vn-speakable beauties, as would enamour the most secure heart to an vnquenchable loue.

The second thing we want in life, is *the sweete fellowship with our best friends*: A fellowship matchlesse; if we either consider the perfection of the creatures, whose communion we shall enjoy; or the perfect manner of enjoying it. Who would be withheld from *the congregation of the first borne, from the societie with*

innu-

innumerable Angels, and the spirits of iust men? Alas! the most of vs haue not so much as one entire and perfect friend in all the world; and yet we make such friends as we haue, the ground of a great part of the contentment of our liues. Who could liue here, if he were not beloued? Oh, what can an earthly friendship be vnto that in heauen; when so many thousand Angels and Saints shall be glad of vs, and entertaine vs with vnwearied delight! If we had but the eyes of faith to cōsider of this, we would thinke euery houre a yeare till we were with them.

Thirdly, in this world we want the perfection of our owne natures: we are but maimed and deformed creatures here; we shall neuer haue the sound vnderstanding of men in vs, till we be in heauen: our holinesse of nature and gifts will neuer be consummate, till we be dead.

Fourthly,

3. The perfection of his nature.

4. Libertie.

Fourthly, in this world we want libertie: *Our glorious libertie* will not be had here: a thing which the spirits of the best men haue with much sighing longed after, Rom. 8. 21, 22. Oh who would liue in a prison, a dungeon, rather then a pallace of royall freedome? It hath bene impliedly shewed before, that we are many wayes in bondage here.

5. Contentment.

Fiftly, we shall euer want here fulnesse of contentment. *If a man liue many yeares, so that the dayes of his yeares be many, if his soule be not filled with good, Salomon saith, an untimely birth is better then he.* And it is certaine, if a man liue a thousand yeares twise told, he shall neuer see solid good to fill his heart, his appetite will neuer be filled, Eccles. 5. 3, 6, 7. There is nothing in this life can giue a man sollid and durable contentment; but a man findes by experience, vanitie, and vexation of spirit, in what he admires or
loues

loues most: and shall we be so
fottish as to forget *those riuers of
pleasures that are at Gods right
hand?* Psal. 16. vlt.

6. The
Crowne.

6. The sixt thing we want in
this world, is our *Crowne*, and the
immortall and incorruptible in-
heritance bought for vs with the
bloud of Christ: and shall not
our hearts burne within vs in
longing after possession? Can we
desire still to liue in wants, and
to be vnder age? What shall
moue vs, if such an incomparable
crowne cannot moue vs? We
that sweate with so much sore
labour for the possession of some
small portion of earth; shall we, I
say, be so sluggish, as not to de-
fire, that this kingdome, which
our Father hath giuen vs, might
come quickly vpon vs? or are we
so transported with spirituall
madnesse, as to be afraid to passe
through the gate of death, to at-
taine such a life? What Prince
would liue vncrowned, if he
could

could help it, and might possesse it without wrong or danger? and what great heire would be grieued at the tidings, that all his lands were fallen vnto him?

CHAP. VII.

*The miseries of a Christian
in respect of God
in this life.*

THUS of what he wants in this life. Secondly, he ought to be as much troubled to thinke *what he hath*, and cannot auoide while he liues: and thus his life is distressed, and made vnlovely, either if he respect *God*, or the *euill Angels*, or the *world*, or *himselfe*.

Life bitter
in respect
of God di-
uers waies.

For first, if he respect *God*, there are two things should marre the taste of life, and make it out of liking. The first is *the danger of displeasing of God*: who would

would liue to offend God ? or
griue his holy Spirit? or any way
to make him angry? Though this
reason will moue little in the
hearts of wicked men ; yet it is
of singular force in the heart of
an humble Christian, who as he
*accounts Gods louing kindnesse bet-
ter then life* : so finds nothing
more bitter , then that he should
displease God : that God (I say)
who is so *great in maiestie* : and
hath shewed himselfe so *abun-
dant in mercy* to him. It would lye
as an heauy load vpon our hearts
to thinke of the displeasing of
our best friend ; specially if he
were a great person , or a Prince:
How much more should we de-
sire to be rid of that condition,
wherein we may displease *our
good God* ; and to be there, where
we are sure neuer to anger him
more? The second thing that
should make vs looke with lesse
affection vpon life , is , that God
doth continually *rosse vs* in the
H h things

Eight ag-
grauations
of the mi-
series of
life, in re-
spect of the
correctiōs
of God.

things of this life : The Lord doth of purpose so watch vs, that when he sees vs settle any consentment in life, he drops in some thing, that makes all extremely bitter. And those corrections of God should be the more noted, if we consider but diuers *aggrauations* about them; as

1. That God will *correct eue-ry sonne* whom he loueth, none can escape, Heb. 12.4.

2. That a man is usually most opposed and crossed *in that he loues best.*

3.

3. That a man shall euer want what he wisheth, euen *in such things as other men do not want.* There is a secret vexation cleaues vnto mans estate, that their hearts runne vpon such things which cannot be had, but in the callings of other men. The countreyman praiseth the Citizens life; and the Citizen is full of the praises of the Countrey : and so is there in all men a liking of the callings

callings of other men, with a dislike of their owne, Eccles. 6.

4. That *there is no discharge in that warre*, but that a man must every day looke for crosses. *Every day hath his griefe*, Eccles. 8.8. Luke 9. 24. Math. 6. vlt.

4.

5. That God will *not let vs know the times* of our corrections, but executeth them according to the vchangeable purpose of his owne counsell: so as they come vpon vs *as a snare vpon a bird*. For this reason Salomon saith: *That the misery of man is great vpon him, because there is a time for every purpose, which cannot be auoyded, nor can man know beforehand, that which shall be; for who can tell him, when it shall be?* Eccles. 8.6, 7, 8. and 9. 12.

5.

6. That *no man knoweth either loue, or hatred, by all that is before him*: A godly man can haue no such blessings outwardly, but a wicked man may haue them in as great abundance, as he: nor

6.

doth there any miserie fall vpon the wicked in outward crosses, but the like may befall the godly. *All things come alike to all: there is one euent to the righteous and to the wicked: to the cleane, and vncleane, to him that sweareth, and to him that feareth an oath, as is the good, so is the sinner.* This, saith Salomon, is an euill among all things that are done vnder the Sunne, that there is one euent vnto all, Eccles. 9.1, 2. 3.

7.

7. This bitternesse is increased, because God will not dispose of things according to the meanes or likelihoods of mans estate. *The race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of vnderstanding, nor yet fauour to men of skill, but time and chance hapneth to them all,* Eccles 9.11.

8.

8. That besides the present miseries, there are many *miseries to come*; so as it is an argument to proue the happinesse of the dead, that

that they are *taken away from the miserie to come*, Esay 57. 1. 2. Which should likewise mooue vs to loue life the lesse, because we know not what fearefull alterations may come, either in our outward estate, or in matters of Religion. What case were we in, if warre should come vpon vs, with all the desolations and terrors that accompanie it? What if the pestilence should come againe? or we be left in the hands of the violent? or God fight against our estates by fire, or inundations, or the like? Who can tell what fearefull alterations may be in Religion? And is it not best to be in heaven, and then are we safe? Besides, the meseries may fall vpon our owne bodies, or our children, or friends, &c. And these things should abate the loue of life, as we respect God.

Hh 3

CHAP.

CHAP. VIII.

The miseries of life, in respect of euill Angels.

NOW secondly, let vs turne our eyes to the euill Angels, and then these things may affright vs.

1. The world full of diuels.

First, that they are euery where vp and downe the world; in the earth, ayre, seas; no place free. Those fiery serpents are euery where, in the wilderness of the world. We leade our liues here in the midst of innumerable Dragons; yea, they are in the most *heauenly places* in this life: the Church is not free from them. A man can stand no where before the Lord, but one diuell or other is at his right hand Ephe. 2. 2. and 6. 12. Zach. 3. 1. Iob 1. And sure, it should make vs like the place the worse, where such foule spirits are: the earth is a kind of hell in

in that very respect.

Secondly, it should more trouble vs, that we must of necessitie enter into the *Conflict with the diuels*, and their temptations, and to be buffeted and gored by them.

2. Our conflict with diuels,

A man that knew he must go into the field, to answer a challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousand fold, to *wrestle with flesh and bloud*, then with these *Principalities and Powers, and spirituall wickednesses*, and *great Rulers of the world*, Ephes. 6. 12.

Thirdly, besides, it addes vnto the distresse of life, to consider of the *subtillie and crueltie* of these diuels, who are therefore like the *crooked Serpent*, and *Leuiathan*, and *Dragons*, and *roaring Lions*, seeking whom they may deuoure. Though these things will little moue the hearts of wicked men; yet vnto the godly mind,

3. Their subtillie & crueltie,

the temptations of life are a grievous burthen. Thus much of euill Angels.

CHAP. IX.

*The miserie of life, in respect
of the world.*

3.

9 Apparent
miseries of
life in this
world.

1. Like a
wildernes.

2. Like E-
gypt.

THirdly, consider but what the world is, in which thou liuest; and that either in the apparent miseries of this world, or in the vexations that accompanie the best things the world hath to offer or giue thee. First, for the apparent miseries:

1. It is exquisitely like a *wildernes*; no man, but for innumerable wants, lives as in a desert here.

2. It is a true *Egypt* to the godly; it continually imposeth hard taskes, and seruile conditions. Life can neuer be free from grievous burthens and inexorable

exorable molestations.

3. This world is verily *like Sodome*, full of generall and vn-speakable filthinesse: *All the world lyeth in wickednesse*; scarce one *Lot* to be found in a whole Citie, or Parish. If God would seeke but five righteous men, that are truly or absolutely godly, they are not to be found in the most assemblies in the world, nay, in the Church too.

3. Like Sodome.

4. Yet more; this world is a very *Pest-house*, spiritually considered. Euery man that a godly man comes neare, hath a mischieuous plague sore running vpon him; yea, the godly themselves are not without the disease: so as there is a necessitie, as it were, to infect, or be infected, still in all places, or companies. Oh who would loue to lue in a *Pest-house*, that may dwell in a place for euer free from all infection?

4. Like a Pesthouse.

Hh 5

5. Yet

5. Like a
very Gol-
gotha.

In this
world the
dead bury
the dead.

6. It hates
vs.

5. Yet more; this World, why, it is a very *Golgotha*, a place of dead men; we liue amongst the Graues: almost all we see, or haue to deale with, are but men truly dead. Alas, what should we reckon of the life of mens car-kasses, when their soules are dead, and both soule and bodie sentenced to eternall death? Almost all that we meet with, are malefactors, vnder sentence, readie to be carried to execution, the wrath of God hanging over their heads, and vnquenchable fire kindled against them; and shall we be so besotted, as to loue the dead more then the li-uing? or the societie of vile and miserable malefactors in a prison, rather then the fellowship of the glorious Princes of God, in their Pallace of endlesse and matchlesse blisse?

6. Why should we loue the World, that *hateth vs*, and casts vs off, as men *dead out of minde*?

Are

Are we not crucified to the World? Galath. 6. 14. and do not wicked men hate vs, and enuy vs, and speake all manner of euill sayings of vs, because we follow good? The World loues her own, but vs it cannot loue, because we are not of this world. Can darknesse loue light? or the sonnes of Belial care for the sonnes of God? In this world we shall haue trouble; and if we found not peace in Christ, we were of all men most miserable, Iohn 15. 19. Eccles. 4. 4. Ioh. 17. 14. 2. Cor. 6. 17. Ioh. 16. 33. And if they hate vs for wel-doing, how will they triumph, if our foote do but slippe? We should desire death, euen to be deliuered from the feare of giuing occasion to the World to triumph, or blaspheme in respect of vs. Yea, so extreame is the hatred of the World, that a iust man may perish in his righteousnessse, when a wicked man prolongs his dayes in his wickednesse, Eccles. 17. 16. & 8. 14.

7. It will
not helpe
vs, if we be
in miserie.

7. Do we fall into any speciall miserie in this world? why, *behold the teares of the oppressed, and there is none to comfort them.* We are either not pitied, or not regarded: or the compassion of the world is like the morning dew, it is gone as a tale that is told; our miserie will last, but there will soone be none to comfort vs. Miserable comforters are the most that can be had in this world; and for this reason *Salomon praised the dead, that are alreadie dead, above the lining, that are yet alive, Eccles. 4. 1, 2.*

8. Every
Christian
hath some
speciall
miserie.

8. There is vsually no Christian, but in this world he hath some speciall miserie vpon him, either pouertie, or debt, or dis-ease in his bodie, or the like, &c.

9. We daily suffer the losse of our friends, that were the companions of our life, and the causes of contentment to vs. Now who would tarrie behind them, or esteeme of this world, when they are

are gone from vs?

And thus much of the apparent miseries of this world.

CHAP. X.

The vanities of the seeming felicities of the world.

NOW it followeth, that I should intreat of the vanities that cleave to the seeming felicities of the world, and proue, that there is no reason to be in loue with life for any respect of them.

The best things the world can make shew of, are *Honours, Credit, Lands, Houses, Riches, Pleasures, Birth, Beantie, Friends, Wit, Children, Acquaintance*, and the like. Now there be many things which apparently proue, there can be no sound contentment, or felicitie in these: For,

1. All things be full of labour,

What the seeming felicities of the world are.

Fifteene
Argumēts
to proue
the vanity
of the best
worldly
things.

1. All full
of labour.

2. A small
portion
that is at-
tained.

3. Men can-
not agree
about the
good that
is in them,
which
should be
best.

bour, who can vtter it? Ecclesi-
asticus 18. Men must gaine the
blessings of the earth with the
sweate of their browes; there is
seldome any outward blessing,
but it is attained with much dif-
ficultie, paines, or danger, or care,
or grieuance some way.

2. How small a portion in
these things can the most men
attaine? If the whole world were
possessed, it should not make a
man happie; much lesse those
small parcels of the world, which
the most men can attaine, Eccles.

1. 3.

3. It is manifest, men cannot
agree about the chiefe good in
these things. Life is therefore ap-
parently vaine in respect of these
things, because there are almost
infinite proiects, and variety of
opinions: and in all these suc-
cessions of ages, no experience
can make men agree to resolute,
which of these things haue feli-
citie in them. Who knowes what

is

is good for a man in this life, all the dayes of his vaine life, which he spendeth as a shadow? Eccl. 6. 12.

4. In all these things here is *nothing new*, but it hath bene, the same or the like to it. Now things that are common, are out of request, Eccles. 1. 9, 10. and 3. 15.

4. Nothing new.

5. *The world passeth away, and the lusts thereof: the eye is not satisfied with seeing, nor the eare with hearing.* If a man liue many dayes, his soule is not filled with good; the desire after these things will vanish; men cannot loue them still: Our life is spent in wishing for the future, and bewailing of the past; a loathing of what we haue tasted, and a longing for what we haue not tasted: which, were it had, would neuer more satisfie vs then that we haue had. Hence it is, that men wearing themselues in seeking varietie of earthly things, and

5. The desire after these things will not last.

and yet cannot be contented, The vexation that cleaves vnto them still, breeds loathing. We are like men that are Sea-sicke, that shift from roome to roome, and from place to place, thinking to find ease; neuer considering, that so long as the same Seas swell, and windes blow, and humors are stirred, alteration of place will not profit. So it is with vs; so long as we carrie with vs a nature so full of ill humours, and that the pleasures of the world haue so much vanitie in them, no change of place, or delights can satisfie vs: *Seeing there are many things that increase vanitie, what is man the better? Eccles. 6.13.*

6. Their nature is vaine.

6. How can these earthly things satisfie, when the nature of them is so vile and vaine? They are but *blasts*; a very *shadow*, which is something in appearance, but offer to lay hold vpon it, thou graspest nothing. *Man walketh*

walketh in a vaine shadow, and disquieteth himselfe in vaine. He that loneth siluer, shall not be satisfied with siluer, Eccles. 1.9. Psal. 39.

7. Besides, there is a snare in all these earthly things; they are like pitch to defile a man; there is euer one temptation or other lodged vnder them; and the fruition of them, and desire after them, breeds many noisome lusts in the soule, 1. Tim. 6.9.

8. These outward things are also all vncertaine, and transitory. *Riches haue wings, and will suddenly flie away*: and Fame is but a blast: *and the glorie of man is but as the flower of the field, which is to day, and to morrow withereth. The fashion of this world passeth away: and at the last day they shall all be burnt and consumed in the fire*: I meane these senselesse things, we now set our hearts vpon, Esa. 40.6. 1. Cor. 7.31.

9. There is no support in these things; in the euill day they cannot helpe

7. The amitie of the world, is the enemie with God.

8. All subiect to vanitie or violence. Mat. 6.19. 20. They may be lost at the very seate of iudgement Eccl. 3.16, 18. & 4.1, 2.

9. They will not helpe vs in the euill day.

helpe vs, when the *houre of temptation* comes vpon vs.

10. The loue of them is damnable.

10. A man may damne his owne soule by too much liking of these things: the abuse of them may witnesse against men in the day of Christ: Iam. 5. 1. and Phil. 3. 18.

11. One condition to all.

11. In these things there is *one condition to all*; as it falleth to the *wise man*, so doth it to the *foole*, Eccles. 2. 14.

12. God wil dispose

12. All things are subiect to Gods vnauoidable disposing. Let man get what he can, yet God will haue the disposing of it; and whatsoeuer God shall do, it shall abide; to it can no man adde, and from it can no man diminish, Eccles. 3. 1.

13. A man may want an heart to vse them.

13. A man may haue all abundance of these things, and yet not haue *a heart to vse them*. Euill is so set in the hearts of the *sonnes of men*, and such madnesse cleaues vnto them, that they cannot take the contentment of the things they haue;

haue; and so they be worse then an untimely fruite, Eccles. 6. 1, 7. and 9. 3.

14. Every day hath his euill; and afflictions are so mingled with these outward things, that their taste is daily marred with bitterness which is cast into them; no day without his griefe: and vsually the crosses of life are more, then the pleasures of liuing; so as they that reioyce, ought to be as though they reioyced not.

15. Lastly, if all these considerations may not suffice, then remember that thou art mortall; thy life is short, it passeth as a dreame, it is but as a span long, thy dayes are few and euill; all these things are clogged with a necessity of dying. Life was giuen thee with a condition of dying, Genes. 47. 9. Iob. 14. 1. Thy life passeth like the winde, Iob 7. 7. Yea, our dayes consume like smoke, Psal. 102. 3. All flesh is grasse, Esay 40. 6. And hence arise many

14. The euils of life euer mingled with them.

15. Thou art mortall.

Our mortalitie aggravated by 4. considerations.

1. All thou hast, is but the provision of a Pilgrim.

2. Thy death is vncertaine.

3. When thou diest, all will be forgotten.

many considerations deduced from this head of our mortalitie: For,

1. All these things are but the necessities of thy Inne: Thou art a *stranger* and a *pilgrim*, and canst enioy them but as a passenger; thou *canst carry nothing out of this world*, but in all points as thou *camest into the world*, so must thou go hence, Eccles 5. 13, 14, 15.

2. The time, place, and manner of thy death is vncertaine: there is no time nor place, but man may dye in it; the Court, the Church, the Campe; yea the very wombe is not excepted. There is but one way to come into the world, but there are a thousand wayes to go out; and therefore the possession of all things is wonderfull vncertaine.

3. When thou diest, all will be forgotten, there is no more remembrance of former things, nor *shall there be any remembrance of things which are to come, with those that*

that shall come after, Eccles. 1. 11. That which was, in the dayes to come shall be forgotten, 1. Chro. 2. 16. Yea, a man shall be forgotten in the Citie where he hath done right, Eccles. 8. 10. For this very reason Salomon hated life, Eccles. 2. 17.

4. When thou diest, thou shalt die either without issue, or leaue children behind thee. If thou die without issue, how hast thou bene infatuated in seeking these outward things with so much care and toile, and couldest neuer say to thine owne soule, *For whom do I trauell, and defraud my selfe of pleasure? Thou gatherest these things, and knowest not who shall enjoy them, Eccles. 4. 8.* If thou die and leaue issue, thou mayest be frighted and amazed with one of these things. For either thou mayst be despised while thou livest of those for whom thou endurest sore trauell, so as they that shall come after thee, do not reioyce in thee, Eccles.

4. Thy case in death, whether thou die with, or without issue.

cles. 4. 15, 16. Or else thou mayst leaue the fruite of thy labours to a foole, or a wicked wretch. For *who knoweth whether he that shall rule over thy labours, shall be a wise man or a foole?* This very consideration made *Salomon hate all his labour which he had taken under the Sunne;* and he went about to *make his heart despaire of all his labours,* that he should vse all his wisdom and knowledge for attaining of great things, and yet might be in danger to leaue all for a portion to *him that hath not laboured in wisdom:* and all this is vexation of spirit, Eccles. 2. 18, to 24. Or else thou mayst beget children, and thy riches perish before thy death, and *then there is nothing in thine hand to leaue them,* Eccles. 5. 14.

CHAP. XI.

*The miseries of life, in respect
of our selues.*

THUS haue we cause to be wearie of life in respect of God, the euill Angels, and the World. Now, if there were none of these to molest vs, yet man hath enough in himselfe to marre the liking of this present life. For,

1. The remainders of corruption of nature still lie like a poyson, a leprosie, a pestilence in thee: thou art vnder cure indeed, but thou art not sound from thy sore, thou art *Lazarus* still. This verie consideration made *Paul* wearie of his life, when he cried out, *O wretched man that I am! who shall deliuer me from this bodie of death?* Rom. 7. And if in this respect we be not of *Pauls* minde, it is because we want of *Pauls* good-

The causes
in our
selues why
we should
not be in
loue with
life: as,
1. The re-
mainders
of corrup-
tion of na-
ture.

Which is
the more
griuous,

1. Because
it is spread
all ouer vs.

2. Because
it is vncu-
rable.

goodnesse and grace. And this corruption of nature is the more griuous, if we consider either the generalitie of the spreading the infection, or the incurablenesse of it, or the ill effects of it.

For the first, this is a leprosie that spreads all ouer. There is no sound part in vs, our mindes, our memories, our wils and affections: yea our very consciences are still impure within vs: there is no good nature in vs in any one facultie of our soules, but there is a miserable mixture of vile infection.

Secondly, this is the worse, because this is incurable. There lieth vpon vs a very necessitie of sinning, we cannot but offend. Of the flesh it was well said, I can neither liue with thee, nor without thee. The flesh is an inseparable ill companion of our liues, we can go no whither to auoide it, &c.

Thirdly

Thirdly, if we consider but some of the effects of this corruption in vs: as

1. The ciuill warre it causeth in our soules: there is no businesse can be dispatched, that concernes our happinesse, without a mutinie in our own hearts. The flesh is a domesticall Rebel, that daily lusts against the spirit, as the spirit hath reason to lust against the flesh, Galathians 5. 17.

2. Secondly, the insufficiency it breeds in vs for our callings. The greatest Apostle must in this respect crie out, Who is sufficient for these things? Though Gods worke be all faire worke, yet we see that euery man is extremely burthened with the defects and mistakings, and insufficiencies which befall him in his course of life.

3. It works a perpetuall madness in the heart of a man, in some respects worse then that of

Ii some

3.

4. Effects of corruption of nature in vs.

1. Ciuill war within vs.

2. Insufficiency for our callings.

3. A stirring kind of madness.

some lunatickes : For they are mad at some times of the yeare, onely, or chiefly ; but man is seldom, or neuer free from this inward madnesse of heart. *Salomon saith, The heart of the sonnes of men is full of euill, and madnesse is in their hearts while they liue, and after that, they go to the dead.* Now this madnesse appears in this, that men can neuer bring their hearts to a settled contentment in the things they enioy, but death comes vpon them, before they know how to improve the ioy of their hearts in the blessings they enioy, whether temporall or spirituall. This vile corruption of nature diffuseth gall into all that a man possesseth ; so as it marreth the taste of euery thing.

4. Swarmes
of euill
thoughts
& actions.

4. It fills our hearts and liues with innumerable euils ; it ingenders, and breeds infinitely, swarmes of euill thoughts, and desires, and abundance of sinnes in

in mens liues and conuersations, so as godly *David* cries out; *Innumerable euils haue compassed me about, and I am not able to looke vp.* They were more then the haire of his head, therefore his heart failed him, *Psal. 40. 12.*

5. It is continually mad, to betray vs to *Sathan* & the world, in all the occasions of our life.

6. It will play the Tyrant, if it get any head: and leade vs captiue, and giue wretched lawes to the members: yea, euery sinne, which is the brat bred of this corruption, is like a fury to fright and amaze vs: there is a very race of diuels bred in vs, when *Sathan* and the flesh ingender together in vs.

2. And as we are thus miserable in respect of the remainders of corruption, so are we in respect of the remainders of the punishment of sinne vpon our spirits: Our hearts were neuer fully free, since the first transgression, our

2. In respect of the remainders of the punishment of sinne.

minds are yet full of darknesse; that euen godly men do seriously cry out, They are but as beasts; they haue not the vnderstanding of men in them: And in many passages of life they carry themselves like beasts. Prou. 3. 3. Psal. 139. Eccles. 3. 18. The ioyes of Gods presence are for the greatest part kept from vs: our consciences are still but in a kind of prison: when they go to the seate of iudgement to giue sentence in any cause, they come forth with fetters vpon their legs, as prisoners themselves; besides the many personall scourges light vpon our soules in this life.

3. If we respect the condition of our bodies.

3. Lastly, the very condition of our bodies should not be ouerpleasing to vs; our deformities, and infirmities, and the danger of further diseases, should tire vs out, and make vs account it no louely thing to *be present in the bodie, while we are absent from the Lord.* And thus of the miseries

ries of our liues also. Now it remains that I should proceed to the second sort of contemplations, that is, those that *are remouals*: namely such meditations, as take off the obiections, which are in the hearts of men.

CHAP. XII.

*Comforts against the paine of
Death.*

There are in the minds of all men certaine *Obiections*, which if they could be remoued, this feare of Death would be stocked vp by the very rootes. I wil instance in some of the chiefe of them, and set downe the answers to them.

Some men say, they should not be afraid of death, considering the gaine of it, and the happinesse after death, but that they are afraid of the *paine* of dying:

Ob. 1.

It is the difficultie of the passage troubles them.

Sol.

For answer hereunto, diuerse things would be considered of, to shew men the follie of this feare.

Ten reasons to shew the follie of men in pretending the feare of the paine of death.

First, thou likest not death, because of the paine of it. Why, there is paine in the curing of a wound, yet men will endure it. And shall death do so great a cure, as to make thee whole of all thy wounds and diseases, and art thou so loth to come to the cure?

2

Secondly, there is difficultie in getting into an hauen. Hadst thou rather be in the tempest still, then put into the hauen?

3.

Thirdly, thou likest not death, thou sayest, for the paine of it: Why then likest thou life, which puts thee to worse paine? Men obiect not at the paines of life, which they endure without death. There is almost no man, but he hath endured worse paines

paines in life, then he can endure in death, and yet we are content to loue life still: Yea, such is our follie, that wheras in some paines of life we call for death to come to our succours: yet when we are well againe, we loue life, & loath death.

Fourthly, we are manifestly mistaken concerning death: for the last gaspe is not death. To liue, is to die: for how much we liue, so much we die; euery step of life is a step of death. He that hath liued halfe his dayes, is dead the halfe of himselfe: Death gets first our infancie, then our youth, and so forwards: All that thou hast liued, is dead.

Fifthly, it is further eident, that in death there is no paine; it is our life that goeth out with paine. We deale herein, as if a man after sicknesse, should accuse his health of the last paines. What is it to be dead, but not to be in the world? And is it any

paine to be out of the world? Were we in any paine before we were borne? Why then accuse we death, for the paines our life giues vs at the parting? Is not sleepe a resemblance of death?

6. Sixthly, if our comming into the world be with teares: is it any wonder, if our going out be so too?

7. Seuenthly: besides, it is euident that we make the passage more difficult, by bringing vnto death a troubled and irresolute minde: It is long of our selues there is terrour in parting.

8. Eightly, consider yet more, the humours of the most men. Men will suffer infinite paines for a small liuing, or preferment here in this world: yea, we see souldiers for a small price will put themselues into vnspeakeable dangers, and that many times at the pleasure of others that command them, without certaine hope

hope of aduantage to themselves. Will men kill themselves for things of no value; and yet be afraid of a litle paine to be endured, when such a glorious estate is immediatly to be enjoyed in heauen?

Ninthly, let not men pretend the paines of death, that is but a fig leafe to couer their little faith: For they will languish of the Gout, or Stone, a long time, rather then die one sweete death with the easiest conditions possible.

Tenthly, if none of these will perswade, yet attend, I will shew thee a mysterie: Feare not the paines of death: for first, death is terrible, when it is inflicted *by the Law*; but it is easie, when it is inflicted *by the Gospell*: the curse is taken off from thee, thou art not vnder the Law, but vnder Grace: And besides, for this cause did Christ die a terrible and a cursed death, that euery death

Ii 5 might

9.

10.

11.

12.

might be blessed to vs. And further: God that hath greatly loued thee in life, will not neglect thee in death. *Precious in the sight of the Lord, is the death of his Saints.* What shall I say against the terror of death, but this Text of the Apostle? *Thanks be to God that hath giuen vs victory through Iesus Christ.* He hath pull'd the sting out of death: *O death, where is thy sting?* 1. Cor. 15. 55.

5.

Lastly, thou hast the Spirit of Christ in thee, which wil succour, and strengthen, and ease thee, and abide with thee all the time of the combat. Why should we doubt of it, but that the godly die more easily then the wicked? Neither may we ghesse at their paine, but the pangs vpon the body: for the bodie may be in grieuous pangs, when the man feesles nothing, and the soule is at sweet ease in preparing it selfe to come immediatly to the sight of God.

CHAP.

CHAP. XIII.

*Comforts against the losse of the
body in death.*

O H! but in death a man is destroyed, he loseth his body, and it must be rotted in the earth.

Ob. 2.

Sol. 1. It hath bene shewed before, that *the separation of the soule from God*, is properly *Death*, but *the separation of the soule from the body*, is but *the shadow of death*; and we haue no reason to be afraid of a shadow.

1.

2. The body is not the man, the man remaines still, though he be without the body. *Abraham, Isaac, and Iacob*, are proued to be *living* still by our Sauour Christ, though their bodies were consumed in the earth, and God was their *God* still. It is true, Death seizeth on the bodie, but a Christian, at the most, suffers,
but

2.

but *aliquid mortis*, a little of death.

Death is like a *Serpent*; the *Serpent* must eat dust: now death therefore can feed vpon no more, but our dust, which is the bodie, it cannot touch the soule; whereas wicked men suffer the whole power of death, because it seizeth both vpon body and soule too, and in their case onely it is true, that death destroyes a man.

3.

3. Grant that we lose the body in death, yet that ought not to be terrible: for what the body is, it hath bene before shewed. It is but a *prison* to the soule, an *old rotten house*, or a *ragged garment*. It is but as the barke of a tree, or the shell, or such like; now what great losse can there be in any of these?

4.

4. This separation is but for a *time* neither; we do not for euer lose the bodie, we shall haue our bodies againe, they are kept safe for vs till the day of Christ. Our
 graues

graues are Gods chests, and he makes a precious account of the bodies of his Saints, they shall be *raised up againe at the last day.* God will giue a *charge to the earth to bring forth her dead,* and make a true account to him, Reuel. the 20. And God hath giuen the assurance of this, not onely in his word, by promising it, but in his Sonne, *whom he hath raised from the dead.* If any say, What is that to vs, that Christs bodie is raised? I answer, it is a full assurance of the safety, and of the resurrection of our bodies: for Christ is our head. Now cast a man into a Riuer, though all the bodie be vnder water, yet the man is safe, if the head be aboue water: for the head will bring out all the bodie after it. So it is in the body of Christ, though all we sinke in the riuer of death, yet our Head is risen, and is aboue water, and therefore the whole body is safe.

5.

5. It should yet more satisfie vs, if we throughly consider, that we shall haue our bodies againe much better then now they are. Those *vile bodies* we lay downe in death, shall be restored againe vnto vs *glorious bodies*, like the bodie of Christ now glorified, Philippians 3. 21. And therefore death loseth by taking away our bodies; we haue a great victorie ouer death. The graue is but a fornace to refine them, they shall come out againe *immortal and incorruptible*.

CHAP. XIII.

The desire of long life confuted.

Ob. 3.

Ob. 3. **O**H! but if I might liue long, I would desire no more, if I might not die till I were fifty, or threescore yeares old, I should be contented to dye then.

Sol.

Sol. There are many things
may shew the vanitie and folly
of men, in this desire of long life:
For

1. If thou art willing to die at
any time, why not now? Death
will be the same to thee then, it
is now.

2. Is any man angry and grie-
ued when he is at sea in a tem-
pest, because he shal be so quick-
ly carried into the Hauen? Is he
displeased with the wind, that
will soone set him safe in the
harbour? If thou belecue that
death will end all thy miseries,
why art thou carefull to deferre
the time?

3. Till thy debt be paid, time
will not ease thee, thy care will
continue, and therefore thou wert
as good pay at the first, if thou be
sure it must be paid at all.

4. In this world there is nei-
ther yong nor old. When thou
hast liued to that age thou desi-
rest, thy time past will be as no-
thing.

9. Argu-
ments to
shew the
vanity of
men in de-
siring to
liue long.

3.

4

thing. Thou wilt still expect that which is to come ; thou wilt be as ready to demand longer respite then, as now.

5. What wouldst thou carrie here so long for ? There will be *nothing new*, but what thou hast tasted : and often drinking will not quench thy thirst ; thou hast an incurable dropsie in thy heart, and these earthly things haue no abilitie to fill thy heart with good, or satisfie thee.

6. Wouldest thou not iudge him a for, that mournes because he was not aliue an hundred yeares ago ? And thou art no better : thou mournest, because thou canst not liue an hundred yeares hence.

7. Thou hast no power of the morrow, to make it happie to thee. If thou die yong, thou art like one that hath lost a Die, with which he might as wel haue lost as wonne.

8. Consider the proportion of time

time thou desirest to thy selfe, reckon what will be spent in sleepe, care, disgrace, sicknesse, trouble, wearinesse, emptinesse, feare; and vnto all this adde sin: and then think, how small a portion is left of this time, and how small good it will do thee. What can that aduantage thee with such mixtures of euill? It is certaine, to liue long, is but to be long troubled; and to die quickly, is quickly to be at rest.

9. Lastly, if there were nothing else to be said, yet this may suffice, that there is no comparison between *time* and *eternitie*. What is that space of time to eternitie? If thou *loue life*, why doest thou not *loue eternall life*? as was said before.

CHAP.

CHAP. XV.

*Of them that would live
to do good.*

Ob. 4.

Six reasons
against
their pre-
tence, that
would live
long to do
good, as
they say.

2.

3.

Ob. 4. **B**Vt I would live long,
to do good, and to do
God service, and to benefite o-
thers by mine example.

Sol. First, search thine owne
heart: it may be, this pretence of
doing good to others, is pleaded
onely, because thou wouldst fur-
ther thine owne good. Thou
wouldst not seeke the publicke,
but to finde thine owne parti-
cular.

2. God that set thee to do his
worke, knowes how long it is fit
for thee to be at the same: he
knowes how to make vse of the
labours of his workmen. He will
not call thee from thy worke, till
he be provided to dispatch his
businessse without thee.

3. It may be, if thou be long
at

at thy work, thou wouldst marre all; thy last workes would not be so good as thy first: it is best to giue ouer while thou doest well, &c.

4. If God wil pay thee as much for halfe a day as for the whole, art thou not so much the more to praise him?

5. It is true, that the best comfort of our life here, is a religious conuersation: but thy Religion is not hindered by going to heauen, but perfected. There is no comparison betweene thy goodnesse on earth, and that in heauen. For though thou mayest do much good here; yet it is certaine, thou doest much euill here too.

6. Whereas thou perswadest thy selfe, that by example thou mayest mend others, thou art much mistaken. A thousand men may sooner catch the plague in an infected Towne, then one be healed. It is but to tempt God,
to

to desire continuance in this infectious world, longer then our time: for the best way is to get farre from the contagion. If diuers fresh waters fall into the sea, what doth that to take away the saltnesse of the sea? No more can two or three *Lots* reforme a world of Sodomites.

CHAP. XVI.

*Why men may not make away
themselves, to be rid
of the miseries
of life.*

Ob. 5. **B**Ut then it seemes by this, that it were a mans best course to take away life, seeing so much euill is in life, and so much good to be had in death.

1. *Sol. 1.* I thinke, the most of vs may be trusted for that danger. For though the soule aspire to the

the good to come, yet the bodie tends vnto the earth, and like an heauie clog weighs men downwards.

2. That is not the course; we must cast the world out of our hearts, not cast our selues out of the world. It is both *unseemely*, and extremely *unlawfull*. It is *unseemly*: for it is true, we ought willingly to depart out of this world; but it is monstrous base, like cowards to runne away out of the battell. Thou art Gods souldier, and appointed to thy standing; and it is a miserable shame to runne out of thy place. When Christ the great Captaine sounds a retrait, then is it honorable for thee to giue place. Besides, thou art Gods tenant, and doest hold thy life as a tenant at will: the Landlord may take it from thee, but thou canst not without disgrace surrender at thy pleasure; and it is extreme slothfulnesse to hate life, onely
for

2. Against
selfe-mur-
der.

for the toiles thar are in it. Secondly, and as it is vnseemly, so it is *unlawfull*, yea *damnable*. It is *unlawfull*: for the souldier that runnes away from his Captaine, offends highly; so doth the Christian that makes away himselfe: and therefore the commandement is not onely, *Thou shalt not kill other men*, but generally, *Thou shalt not kill*, meaning, neither thy selfe, nor other men. Besides, we haue no example in Scripture of any that did so, but such as were notorious wicked men, as *Saul*, *Achitophel*, *Iudas*, and the like. Yea, it is *damnable*: for he that leaueth his worke before God cals him, loseth it, and besides incurres eternall death. As the souldier that runneth away, dieth for it when he is taken: so the Christian that murdereth himselfe, perisheth; I say, that murdereth himselfe, *being himselfe*.

CHAP. XVII.

*Why we should not be troubled
to part with our friends.*

Ob. 6. **M**ight some other say,
I could more willingly die, but me thinkes it is
griuous vnto me to part with
friends and acquaintance; I can-
not willingly go from my kind-
red and my familiars; life is
sweete in respect of their pre-
sence, and loue, and socie-
tie.

Sol. It is true, that vnto some
minde this is the greatest con-
tentment of life of any thing; but
yet many things must be consi-
dered: For,

First, amongst an hundred men,
scarce one can by good reason
pleade that, I meane, cannot say
that he hath so much as one
sound friend in the whole world,
worthy to be reckoned as the
stay

Ob. 6.

I.
6. Reasons
about par-
ting with
our friends
in death.

stay of his life.

2.

Secondly, those that can pleade felicitie in their friends, yet what is it? one pleasing dreame hath more in it, then a moneths contentment which can be reaped from thy friends. Alas, it is not the thousandth part of thy life, which is satisfied with delight from them.

3.

3. Thou seest thy friends drop away from thee from day to day; for either they die, or they are so farre remoued from thee, that they are as it were dead to thee; and sith they are gone, who would not long to go after them?

4.

4. The friends that are left, are not sure to thee: men are *mutable* as well as *mortall*; they may turne to be thy foes, that now are dearest vnto thee: or if they fall not into termes of flat enmitie, they may grow full and wearie of thee, and so carelesse of thee.

5. If

5. If none of these would satisfie thee, yet what are thy friends on earth, to thy friends thou shalt finde in heauen? This is an answer beyond all exception.

5.

6. Lastly, by death thou doest not lose thy friends neither, for thou shalt find them, and enioy them in another world to all eternitie; and therefore thou hast no reason for thy friends sake to be loth to die.

6.

Ob. 7. But might some one say, All my griefe is to part with my wife and children, and to leaue them, especially in an vnsettled estate.

Ob. 7.

Sol. 1. Hast thou forgotten the consolation that saith; *God will be a father to the fatherlesse, & a Iudge, and a Protector of the widowes cause?* He will relieue both the fatherlesse and the widow, as many Scriptures do assure vs, *Psal. 146. 9. and 68. 6. Prou. 15. 25.*

Sol. 1.

Kk

2. Thou

2. Thou leauest them but for a time; God will restore them to thee againe in a better world.

3. Thou gaineſt the preſence of God, and his eternall coniunction, who will be more to thee, then many thouſand wiues, or children could be. He can be hurt by the loſſe of no company, that findeth God in heauen.

CHAP. XVIII.

Why we ſhould not be ſorie to leaue the pleaſures of life.

Ob. 8.

Ob. 8. **B**Vt might ſome other ſay, My heart is ſorely vexed, becauſe in death I muſt part with the pleaſures of life.

Sol.

Five arguments againſt the pleaſures of life.

Sol. There are many things might quiet mens minds in reſpect of this obiection: For thy pleaſures are either ſinfull pleaſures, or lawfull pleaſures: If they be ſinfull, thou ſhew'ſt thy hatred of

of God by louing them, and heapest vp wrath vpon thine owne soule, by liuing in them. But say, thy pleasures be *lawfull* in themselves: yet consider,

First, that the paines of thy life are, and will be greater both for number and continuance, then thy pleasures can be: No pleasure at once, euer lasted so long as the fit of an Ague.

I.

2. Thou forgettest, what end they may haue: For thy pleasures may go out with gall. For either shame, or losse, or euill sicknesse may fall vpon thee: or if not, yet thine own heart will loath them; as they are *vanity*, so they will prooue *vexation of spirit*: Thou wilt be extremely tyred with them.

2.

3. Thou art farre from giuing thy life for Christ, that wilt not forgo the superfluitie of life for him.

3.

4. That in thy delights thou shewest the greatest weaknesse,

4.

so as thou maist say of *Laughter*,
thou art mad, Eccles. 2. 2.

5. That death doth not spoile
 thee of pleasures : for it bringeth
 thee to the *pleasures that are at*
Gods right hand for euermore, Psal.
 16. ult.

CHAP. XIX.

*Why we should not be loth
 to leaue the honours of
 the world.*

Ob. 9.

Ob. 9. IF any other obieſt, the
 lothneſſe to leaue his
 honours, or high place in the
 world : I may anſwer diuerſe
 things.

Sol.

Five obser-
 uations a-
 bout the
 honours of
 this world

Sol. 1. Why ſhouldeſt thou
 be ſo in loue with the honours of
 this world, if thou but conſider
 how ſmall the preferment is, or
 can be? the whole earth is, but as
 the full point or center, in com-
 pariſon with the circumference
 of

of the whole world besides. Now in true iudgement, it is almost impossible to discerne, how a man should rise higher in a Center. If thou hadst all the earth thou wert no more exalted, then to the possession of a full point: a little spot in comparison: and therefore how extremely vaine is thy nature, to be affected with the possession of lesse then the thousand thousandth part of a little spot or point?

1.

2. Consider seriously the thraldome, which thy preferment brings thee vnto: Thou canst not liue free, but still thou art fettered with the cares, and feares, and grietes, that attend thy greatnesse. There is little difference betweene thee and a prisoner, saue that the prisoner hath his *fetters of iron*, and thine are *of gold*; and that his fetters binde his *boade*, and thine thy *minde*: He weares his fetters on *his legs*, and thou thine on *thine*

2.

head; and in this thou art one way lesse contented then some prisoners: for they can sing for ioy of heart, when thou art dejected with the cares and griefes of thy minde: If thou hadst a *Crowne*, it were but a *Crowne of thornes*, in respect of the cares it would put thee to, &c.

3.

3. Say thou shouldst get neuer so high, thou canst not protect thy selfe from the miseries of thy condition, nor preserue thy selfe in any certaintie from the losse of all thou enioyest. If thou wert as high as the top of the *Alpes*, thou canst not get such a place, but the clouds, winds, stormes, and terrible lightnings may finde thee out, so as thou wouldest account the lower ground to be the safer place. Thou standest as a man on the top of a pinacle, thou canst not know, how soone thou maiest tumble downe, and that feare-

fearefully.

4. If thou shouldest be sure to enioy thy greatnesse of place in the world: yet thou art not sure to preserue thine honour: For either it may be blemished with vniust aspersions; or else some fault of thine owne may marre al thy praises: For *as a dead flie may marre a whole boxe of ointment: so may one sin thy glory*, Eccl. 10. 1.

5. Thou locest not honour by dying: for there are *Crownes of glory* in heauen, such as shall *neuer wither*, nor be *corrupted*; such as can neuer be held with care or enuie, nor lost with infamie.

CHAP. XX.

*Why it should not trouble vs to
part with riches.*

Ob. 10. **I**f thou be infected with
the loue of riches, and
that thou art loth to die, because
thou wouldst not be taken from
thy estate and outward possesi-
ons; then attend vnto these con-
siderations.

Sol.

1.
Seuen mo-
tiues to
leauē the
loue of ri-
ches.

2.

3.

Sol. 1. Thou camest *naked into
the world*; and why should it
griue thee to go *naked out of the
world*?

2. Thou art but a Steward of
what thou possessest: and there-
fore why should it griue thee to
leauē, what thou hast employed,
to the disposing of thy maister?

3. Thou hast tried by experi-
ence, & found hitherto, that con-
tentment of heart is not found,
or had by abundance of outward
things. If thou hadst all the pearls
of

of the East, and wert maister of al the mines of the West, yet will not thy heart be filled with good: by heaping vp of riches, thou dost but heape vp vnquietnesse.

4. *Riches haue wings*, thou maist liue to lose all, by fire, or water, or theeues, or suretiship, or iniustice, or vnthriftie children, or the like.

5. They are *riches of iniquitie*. There is a snare in riches, & nets in possessions, thy gold and siluer is limed, or poisoned. It is wonderfull hard, and in respect of men, impossible for thee to be a rich man, but thou wilt be a sinfull man, especially if thy heart be growne to loue money, and to haste to be rich.

6. Thou must leaue them once, & therefore why not now? Thou canst not enioy them euer, and therefore why shouldst thou trouble thy heart about them?

7. By death thou makest ex-

K k 5 change

change of them for *better riches*, and shalt be possessed of a more *enduring substance*. Thou shalt enjoy the *unsearchable riches of Christ*: thou canst neuer be fully rich, till thou get to heaven.

Ob. II.

Ob. II. Might some one say, I should not feare death, were it not, that I know not what kinde of death I shall die: I may dye suddenly, or by the hands of the violent, or without the presence, or assistance of my friends; or the like.

Sol.

Sol. Sith we must die, it is the lesser matter what kind of death we dye; we should not so much looke how we dye, as whither we shall go when we are dead.

2. Christ dyed a cursed death, that so euery death might be blessed to vs. For he that liues holily, cannot die miserably. He is *blessed that dieth in the Lord*, what kind of death soeuer it be.

CHAP.

CHAP. XXI.

Shewing the cure of this feare of death by practise.

Hitherto of the way of curing this feare of death by meditation. It remaines now that I proceed to shew how the cure is to be finished, and perfected by practise. For there are diuers things to be heeded by vs in our daily conuersation, which serue exceedingly for the extinguishing of this feare, without which the cure will hardly euer be soundly wrought for continuance.

The first thing we must frame our liues to for this purpose, is the contempt of the world: we must strine earnestly with our owne hearts, to forgo the loue of worldly things. It is an easie thing to be willing to dye, when our hearts are cleansed
of

7. Things
that cure
the feare
of death in
practise.

1. The
contempt
of the
world.

of the Ioue of this world. We must leaue the world, before the world leaue vs, and learne that lesson heartily, *To vse the world, as if we used it not.* Neither ought this to seeme too hard a precept. For they that strine for maisterie, abstaine from all things, when it is but to obtaine a corruptible crowne: how much more should we be willing to deny the delights of this world, and strue with our natures herein, seeing it is to obtaine an incorruptible crowne? 1. Cor. 9. 24.

We must learne of Moses, who brought himselfe to it willingly, *to forsake the pleasures of Egypt, and to chuse rather to suffer affliction with Gods people, then to be called the sonne of Pharaohs daughter,* Hebr. 11. 26.

How the
contempt
of the
world may
be wrought
in vs.

And to this end we should first restraîne all needlesse cares, and businesse of this world, and study so to be quiet, as to meddle with our owne businesse, and to abridge them

them into as narrow a scantling, as our callings will permit. Secondly, we should auoide, as much as may be, the societie with the fauorites and minions of the world, I meane such persons, as admire nothing but worldly things, and know no other happinesse then in this life: that speake onely of this world, & commend nothing, but what tends to the praise of worldly things, and so to the enticing of our hearts after the world. And withall, we should sort our selues with such Christians, as practise this contempt of the world as well as praise it, and can by their discourse, make vs more in loue with heauen. Thirdly, we should daily obserue, to what things in the world our hearts most runne, and strue with God by prayer to get downe the too much liking, and desire after these things. Fourthly, we should daily be pondering on these meditations, that

2. The
mortifica-
tion of be-
loued sins.

How we
may know
when sinne
is mortifi-
fied.

that shew vs the vanitie of the world, & the vilenes of the things therof. Thus of the first medicine.

Secondly, we must in our practise, soundly mortifie our beloued sins: our sins must dye before we die, or else it will not be well with vs. The *sting of death is sinne*, and when we haue pull'd out the *sting*, we need not feare to entertaine the *Serpent* into our bosome. It is the loue of some sinne, and delight in it, that makes a man afraid to dye, or it is the remembrance of some foule euill past, which accuseth the hearts of men: and therefore men must make sure their repentance, and iudge themselves for their sinnes, and then they neede not feare Gods condemning of them. If any aske me, how they may know when they haue attained to this rule, I answer, When they haue so long confessed their sins in secret to God, that now they can truly say, there is no sinne they

they know by themselves, but they are as desirous to haue God giue them strength to leaue it, as they would haue God to shew them grace to forgive it. He hath soundly repented of all sin, that desires from his heart to liue in no sin. And vnto this rule I must adde the care of an vpright and vnreukeable conuersation. It is a maruellous encouragement to dye with peace, when a man can liue without offence, and can iustly pleade his integrity of conuersation, as *Samuel* did, 1. Sam. 12.3. and *Paul*, Act. 26.26, 27. & 2. Cor. 1.12.

Thirdly, *assurance* is an admirable medicine to kill this feare: and to speake distinctly, we should get the assurance first of Gods fauour, and our owne calling and election. For *hereby an entrance will be ministred into the beauenly kingdome*, and therefore haue I handled this doctrine of the Christians assurance, before

3. Assurance.

fore I medled with this point of the Feare of Death. *Simeon* can die willingly, when *his eyes haue seene his saluation*. Feare of death is alwayes ioyned with a weake faith; and the full assurance of faith, doth maruellously establish the heart against these feares, and breeds a certaine desire of the comming of Christ. *Paul* can be confident when he is able to say, *I know whom I haue beleueed, and that he is able to keepe that which I haue committed to him*, 2. Tim. 1. 12.

Besides, we should labour to get a particular knowledge and assurance of our happinesse in death, and of our saluation. We should studie to this end, the Arguments that shew our felicitie in death: and to this purpose it is of excellent vse to receiue the Sacrament often: For Christ by his Will bequeathed heauen to vs, Ioh. 17. and by the death of the Testator this Will is of force.

force, and is further daily sealed vnto vs, as internally by the Spirit, so externally by the Sacraments.

Now if we get our Charter sealed and confirmed to vs, how can we be afraid of the time of possession? He is fearelesse of death, that can say with the Apostle *Whether I liue or die, I am the Lords*, Rom. 14.8.

4. That charge giuen to *Hezekiah*, concerning the *setting of his house in order*, Esay 38. is of singular vse for this cure. Men should with sound aduice settle their outward estates, and dispose of their worldly affaires, and according to their meanes prouide for their wife and children. A great part of the feare and trouble of mens hearts is ouer, when their Wils are discreetly made: but men are loth to die, so long as their outward estates are vnsetled and vndisposed. It is a most preposterous course

4. The setting of our houses in order.

course for men to leaue the making of their Wils to their sicknesse: for besides their disabilities of memorie or vnderstanding, which may befall them, the trouble of it breeds vnrest to their mindes, and besides, they liue all the time in neglect of their dutie of preparation for death.

5. To make friends with riches

5. We may much helpe our selues by *making vs friends with the riches of iniquitie*: we should learne that of the *vnjust Steward*, as our Saviour Christ sheweth; since we shall be *put out of the Stewardship*, we should so dispose of them while we haue them, that when we die, *they may receiue vs into everlasting habitations*, Luk. 16. An vnprofitable life is attended with a seruile feare of death.

6. A frequent meditation of death.

6. It would maister this feare, but to force our selues to a frequent meditation of death. To learne to *dye daily*, will lessen, yea

yea, remoue the feare of dying. Oh this *remembring of our latter end*, and learning to *number our dayes*, is an admirable rule of practise. It is the forgetfulnesse of death, that makes life sinfull, and death terrible, Deut. 32. 19. Psal. 90. 12. Lam. 1. 9. And we should begin this exercise of meditation betimes; *Remember thy Creator in the dayes of thy youth*, Eccles. 12. 1. This is that is called for, when our Sauiour Christ requires vs, and all men, *so to watch*: and herein lay the praise of the *fine wise Virgins*, Matth. 25. 3. Thus *Iob will waite till the time of his change come*, Iob 10. 14. And of purpose hath the Lord left the last day vncertain, that we might euery day prepare. It were an admirable method, if we could make euery day a life to begin and end, as the day begins and ends.

7. Lastly, because yet we may finde this feare comberstone, and
our

7. Heartie
prayer for
this thing.

our natures extreamely deceitful; there is one thing left, which can neuer faile to preuaile, as farre as it is fit for vs; and that is heartie prayer to God for this very thing. Thus *David* prayes, *Psal.* 39. 4. and *Moses*, *Psal.* 90. 12. and *Simeon*, *Luke* 2. 32. And in as much as *Christ* died for this end, to deliuer vs from this feare, we may sue our the priuiledge, and by prayer strue with God to get it framed in vs. It is a suite God will not denie them that aske in the name of *Christ*, because it is a thing that *Christ* especially aimed at in his owne death.

To conclude then; we haue proued, that it is possible to be had, and most vncomely to want it; and likewise the way hath bene shewed, how both by meditation and practise, this Cure may be effected. If then it be not wrought in any of vs, we may here finde out the cause in our selues:

selues: For if we would hereby
 be soundly aduised and ruled, we
 might attaine to it all the dayes
 of our life, to sing with the Saints
 that triumphant Song, mentio-
 ned both in the Old and New
 Testament: *Oh death, where is thy
 sting? Oh hell, where is thy victory?*
Death is swallowed vp in victory:
for as we are now the conquerors
through him that loved vs, and
gave himselfe to death for vs, euen
 Iesus Christ the righteous; to
 whom with the Father and the
 holy Ghost, be all praise in the
 Churches, throughout
 all ages for euer.

Amen.

FINIS.